Saturday Review

February 22, 1975

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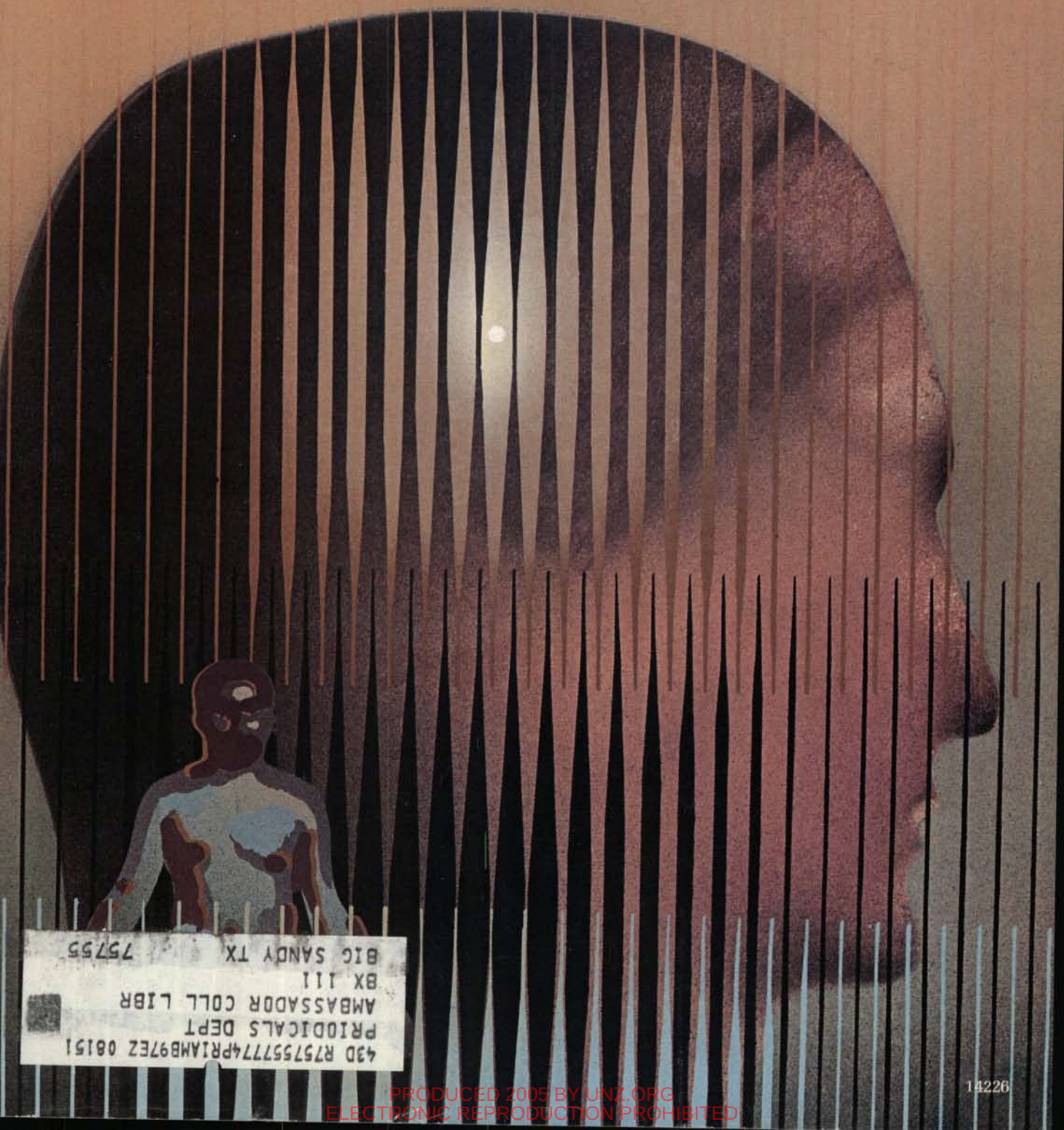

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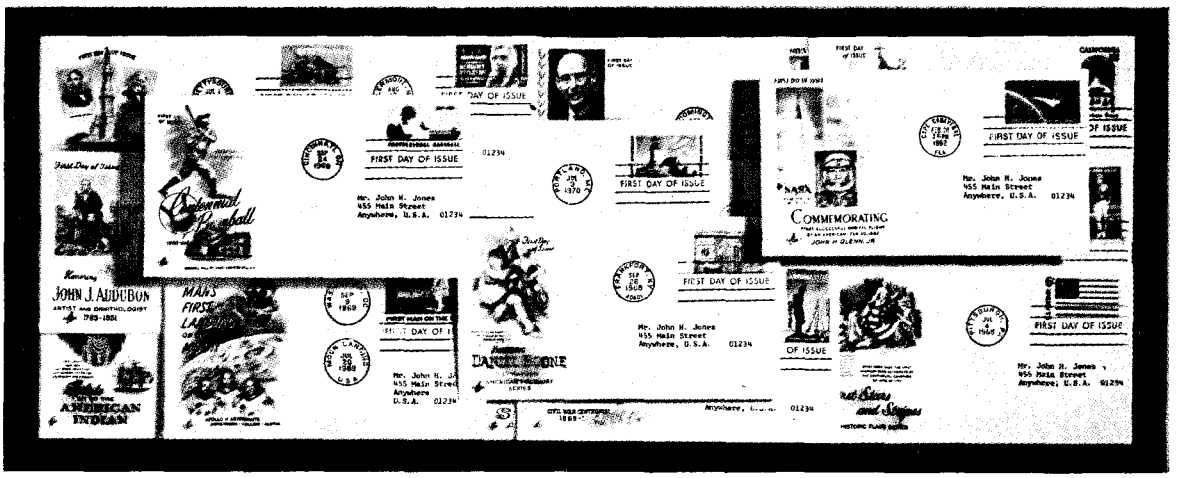

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Advertisement

IBM Reports

How one company's people and products are helping find the answers to some of the world's problems

Computer helps county give better service—from fire protection to community planning

Officials representing cities, counties and other units of local government from all over the United States and Europe have been converging on Eugene, Oregon lately.

The reason for their interest is that Eugene, and Lane County in which it's located, are considered to be among the nation's foremost local governments in the use of computer technology.

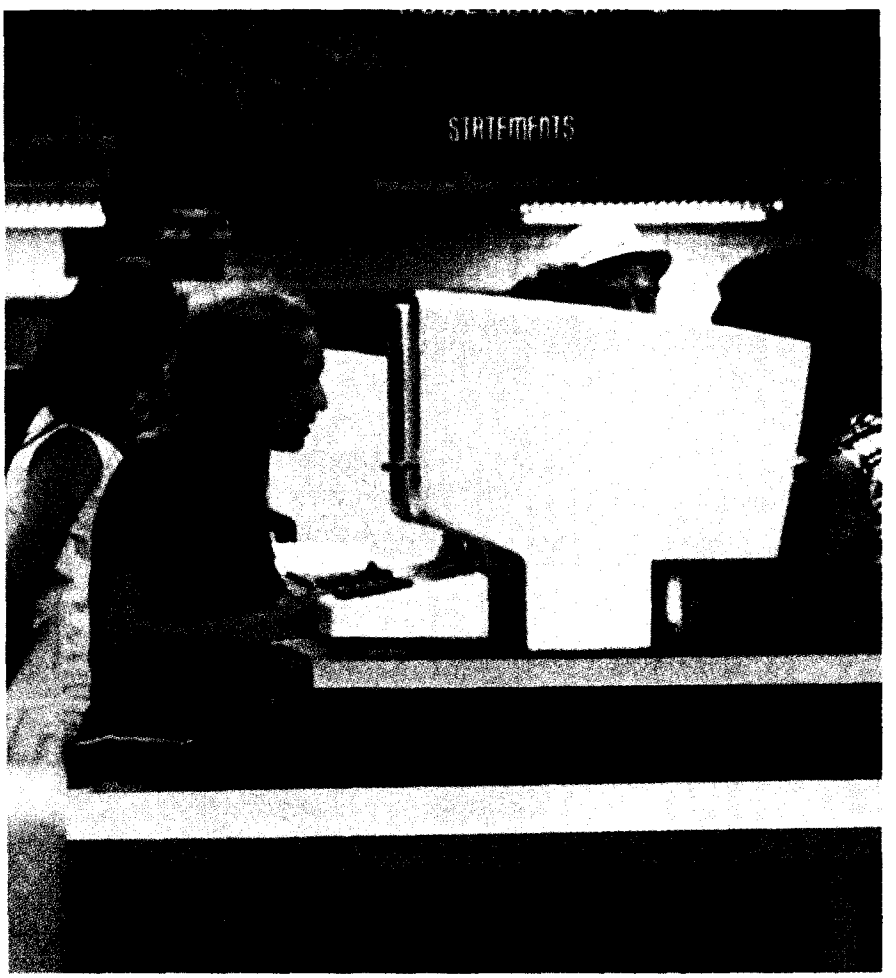
Just about any kind of information necessary to the efficient management of community services is processed by an IBM computer which is shared by the city and county and 16 additional governmental units.

For example, the Lane County system is used to compile figures for electricity and water billing. It also keeps a record of the assessed valuation of each piece of property in the county for tax purposes.

"The point is," says Paul Weber, Director of Lane County Regional Information Systems, "with the computer, our local government agencies can be far more responsive and responsible to the people they serve." He cites as a good example the way the computer was employed recently to help determine the location of a new firehouse. On a grid-like map indicating streets and homes in a section of Eugene, the computer pinpointed the precise spot from which the fire trucks could provide protection for a maximum number of homes within a three-minute run. Housing density and one-way streets along the various fire routes were among the many factors taken into account.

"Thanks to the computer, people here receive more service for their tax dollar," says Weber. "We asked every department to determine what its operating costs would be without the computer. The result showed a $2.10 return on every dollar invested in data processing."

In the future, Eugene and Lane County officials predict that the computer will become increasingly important to community planning, helping to see that new roads and construction projects make the best use of the land.



Lane County Courthouse employees use information displayed on computer video screens to help speed service to citizens.

Learning system lowers language barrier

Imagine a school located in a district where children come from homes representing 22 different languages.

That's the situation at Marina Del Mar Elementary School in Monterey, California. But in spite of this, teachers report that many pupils from strictly foreign-language homes are communicating in English within a remarkably short time. And, among children from English-speaking backgrounds, some second graders are reading at a sixth grade level. Those responsible for the school's language-reading program say the major reason for these results is the Distar® System—an innovative teaching method developed by Science Research Associates, an IBM subsidiary

The Distar System employs separate language and reading programs in a highly-organized series of lessons. In the Distar Language Program, the identification of everyday objects is

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Workers check almond crop in Richgrove, California. M. B. McFarland and Sons manages this orchard and two other agricultural operations with cost control assistance from a computer. The three separate locations are linked to the company headquarters in McFarland, California by a computer that processes data on everything from weed control materials to insecticides to irrigation costs. The computer has reduced the time spent preparing reports by 75%, resulting in more efficient farm management.

used as a point of departure. For example, the teacher might display a picture of an automobile to the class and ask, "What is this?" If there is no response, the teacher will simply say, "car." Then the teacher will again ask the class, "What is this?" This process is repeated until the class can correctly identify the automobile, by which time the pupils are also beginning to understand the instructional language used by the teacher to elicit their responses.

In the Distar Reading Program, the sounds of the letters are the basic building blocks. "In order for a child to learn to read, he must know the sounds the letters make. He does not necessarily need to know the names of the letters," says Mrs. Charlie Knight, school system official.

Teacher Mary Alice Brockway says, "The secret is to present the children with small learning tasks—goals they can achieve. And to keep building their confidence by constantly acknowledging their progress."

How well the system works is demonstrated by a little girl named Hea Seon Kang. From a Korean-speaking household, she's such an adept student of English that she has quickly become the unofficial translator for the other Korean students.

Children at Marina Del Mar Elementary School in Monterey, California, are enjoying their lessons while learning at a rapid rate.

Advertisement

Washing blood for transfusions

By freezing blood in the form of red cells, hospitals can keep it much longer, including rare types that can be difficult to obtain.

But, before they can be used, previously frozen cells must be cleansed of preservative. An IBM development called the Blood Cell Processor is literally washing the red cells so they can be safely administered to patients. The Central Blood Bank of Pittsburgh is one of the facilities in the U.S. and other countries using this equipment.

After the blood is thawed, the IBM machine goes to work removing the glycerol, a chemical which permits red blood cells to be frozen without damage. According to Dr. Ron Gilcher, Medical Director, the IBM Blood Cell Processor removes more than 99% of the glycerol from the red blood cells, making them ready for people who need transfusions. And it does the job at lower cost than other methods.

Portrait of pollution

Two IBM scientists have programmed a computer to map the flow of pollutants in the air over a city, as shown in the illustration above.

Working on the project for the Environmental Protection Agency, Dr. C. C. Shir and Dr. L. J. Shieh constructed a mathematical model of what they expected to happen in the air. They then compared it with observed data gathered in St. Louis, whose air pollution problems are similar to those of many large cities. Weather conditions and pollution levels were monitored for 25 consecutive days. These atmospheric conditions were very similar to those indicated by the computer-generated mathematical model. The scientists are now collecting data that will enable them to apply this technique to other cities, gaining knowledge that may help in the effort toward cleaner air.

IBM®

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Your house can hit back when the energy crisis hits home.

Aluminum building products can help your house put the crunch on energy consumption. One example is Alcoa® Siding. When properly applied over reflective aluminum foil, it forms a protective insulating envelope that can reduce heat loss in winter and heat gain in summer. Read on for more ways to beat the weather.

Storm windows and doors can effectively "button-up" your house. They're a traditional barrier against cold and can save up to 15 percent of the energy used to heat the typical home. Low-maintenance aluminum frames can stand up to all kinds of weather. Tightly closed aluminum venetian blinds can reduce heat gain through windows and save on air conditioning costs.

For new homes or new additions, the Alcoa Insulating Window keeps Old Man Winter outside the house—where he belongs. A specially designed thermal barrier and twin panes of insulating glass help to minimize heat loss and messy "sweating."

Inadequate insulation can cause one of the biggest energy drains on your house. Sixty percent of the heat loss through uninsulated walls and a full 90 percent of the heat loss through an uninsulated roof can be prevented by proper insulation. Aluminum foil acts as a vapor barrier when attached to fibrous insulation and will help maintain high humidities that make lower room temperatures more comfortable.

If you'd like to learn more about how Alcoa Siding can help insulate your home, write for our brochure, *Home Insulation Can Be Beautiful,* Aluminum Company of America, 983-B Alcoa Building, Pittsburgh, PA 15219.

The reasons for using aluminum are found in aluminum itself.

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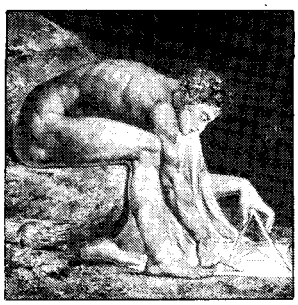

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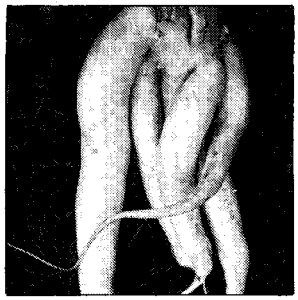

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Schweitzer—Symbol of the Human Spirit

Cairo, Egypt

Flying over Africa, if only over the northern fringe, on the one-hundredth birthday of Albert Schweitzer, touches off many thoughts about the man who created a jungle hospital near the village of Lambaréné, Gabon, in what was once French Equatorial Africa.

It is now 10 years since his death. The intervening years have dimmed only slightly the luster of a man who renounced distinguished careers in theology, philosophy, and music in order to become a doctor in the service of Africans. Albert Schweitzer's name may not be so readily recognizable today as it once was, especially among young people, and his books and ideas may not be so widely discussed; but the general thrust of his life persists nonetheless.

Few men in the twentieth century have laid greater claim on the moral imagination of their contemporaries. And this, ultimately, will be the measure of Albert Schweitzer. He enabled numberless individuals to break out of their self-imposed prisons and to live lives of consequence. I think of Fergus Pope, an American college dropout who was on a motorcycle safari in Africa. He stopped at Lambaréné Hospital and was never the same again. Up to that point, his life had had no particular direction, but at Lambaréné he got his bearings. He enrolled in St. Bartholomew's Hospital Medical College at the University of London. Six years later, he returned to Lambaréné as a fully trained doctor and joined Schweitzer's staff. After Schweitzer's death in 1965, Pope became founder and medical director of the Children's Service at the hospital. When he returned to America in 1967, Pope spent two years at the Mayo Clinic and then organized a field clinic for children in North Carolina mountain country.

In the later years of his life and in the early years after his death, Albert Schweitzer became the target of a number of debunking writers—John Gunther among them—who never saw past the open latrines of Lambaréné into the real meaning of the man. They were appalled by the absence of white bedsheets and all the other trappings of the modern hospital. They were so obsessed with superficial notions of sanitation that they failed to perceive the underlying significance of the place. What they missed was the fact that Schweitzer had decided to meet the Africans on their own terms. He knew better than to create a Western-style hospital in the middle of Africa. He knew that the Africans would be apprehensive about being treated in what to them was a forbidding world of white beds, white walls, white clinics, white doctors. What Schweitzer did was to build an African village around his clinic. People would be examined at the clinic and given on-the-spot treatment and medicines. If they required hospitalization, they would stay with their families in African abodes and would be cared for by members of the hospital staff.

Schweitzer was accused of being arbitrary and patronizing toward blacks. In the context of contemporary standards, the charge is true, but it must be remembered that he came to Africa not long after the turn of the century. The level of relationships he worked out with Africans at the start was consistent with the problem of getting things done under inauspicious conditions—a blazing equatorial sun, predatory ants, and a saturating humidity that destroyed both structures and medical supplies with impartiality.

Schweitzer could be gruff under these circumstances. But he didn't confine his impatience to blacks. Anyone, black or white, who foolishly ate up his time or who violated hospital regulations could expect harsh treatment. Once, when Schweitzer was showing me through the leper colony of the hospital, he warned me not to touch any of the patients. An old man in an advanced condition of leprosy offered me his hand, which I took. Dr. Schweitzer didn't hesitate to give me the rough side of his tongue. Later, he caught me carrying a leprous baby; he gave me to understand that he didn't run the hospital for the benefit of careless Americans.

Sometimes his brusqueness was tinged with humor. When Adlai Stevenson visited Lambaréné, he posed for photographs with the doctor. Noticing a mosquito on Dr. Schweitzer's arm, Stevenson reached over and slapped it. "You shouldn't have done that," the doctor said sharply. "That was my mosquito. Besides, it wasn't necessary to call out the Sixth Fleet to deal with him."

Schweitzer's life has as much or as little meaning as we are prepared to give it. The debunkers will dismiss him as a do-gooder who never understood the people he tried to help. However, those who have contemplated his life and work have no difficulty in recognizing him as a man whose life is a remarkable example of what can happen when moral and intellectual potentialities are fully engaged. N.C.

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Letters From Readers

The Clouds Roll Out

The picture of our Sherman Creek plant in connection with an article by William Ruckelshaus ("Yes—The Environment Can Be Saved," December 14) has a cutline that reads, "Con Ed Polluting the Air, Harlem River, N.Y.—*'How much can we lose?*' " . . . The particular plant pictured has not operated since 1971 and indeed was shut down permanently as part of our program to substitute for the older, dirtier, in-city plants modern, less-polluting power plants, mostly outside the city.

Additionally, we are told by Photo Trends (the source of the 1970 or 1971 pictures) that information on the back of the photograph indicates the larger clouds of smoke are from nearby apartment house incinerators, not from the power plant.

Charles F. Luce
Chairman of the Board
Consolidated Edison
New York, N.Y.

Editor's Note: Mr. Luce is entitled to an apology. The publication of this particular photograph was careless and inexcusable.

Language Lottery

George McGhee's editorial about English as a world language ("English—Best Hope for a World Language," November 30) will garner nods of assent or ennui from a predominantly U.S. audience except for a minority, myself included, who know firsthand about Esperanto. It is simply not credible—sincere as he may be—for an American spokesman to offer English to the world with a claim of pure selflessness. English suffers more than most other languages from the taint of linguistic imperialism; it shares with all other national languages the problem of putting all but a few secondary users at a disadvantage psychologically, politically, and economically compared with native speakers. The rest of the world will look our English gift horse in the mouth. . . .

E. James Lieberman, M.D.
Washington, D.C.

In his editorial George McGhee makes a good case for the thesis that *if* some existing language is to become a world language, it will be English. But his case for the thesis that some existing language is more likely to prevail over a newly created language is less well established. His basic premise is: "Few people are willing to learn a new language that has no roots in history or literature and whose ultimate survival is uncertain." But which of these two conditions is crucial—that the language have a past or that it have a future? I believe that people will be eager to learn a language which they know has a future even if it has no past. In fact, one of the disadvantages of all the existing languages is that they do have a past and thus favor certain cultural traditions over others. Resentment against cultural imperialism will keep any existing language from becoming an international language with universal acceptance.

There is a possible solution that would require bold action. The United Nations could commission a committee of scholars . . . to develop an artificial language drawing from the devices of various languages already in existence. . . .

Even Mr. McGhee admits that English "has many deficiencies." It is not our "duty" to thrust this very imperfect language on all of humanity for the rest of time, as Mr. McGhee suggests. It is rather our duty to use this critical time to provide future generations with the best language we can produce at this time and place. . . .

Ronald J. Glossop
Jennings, Mo.

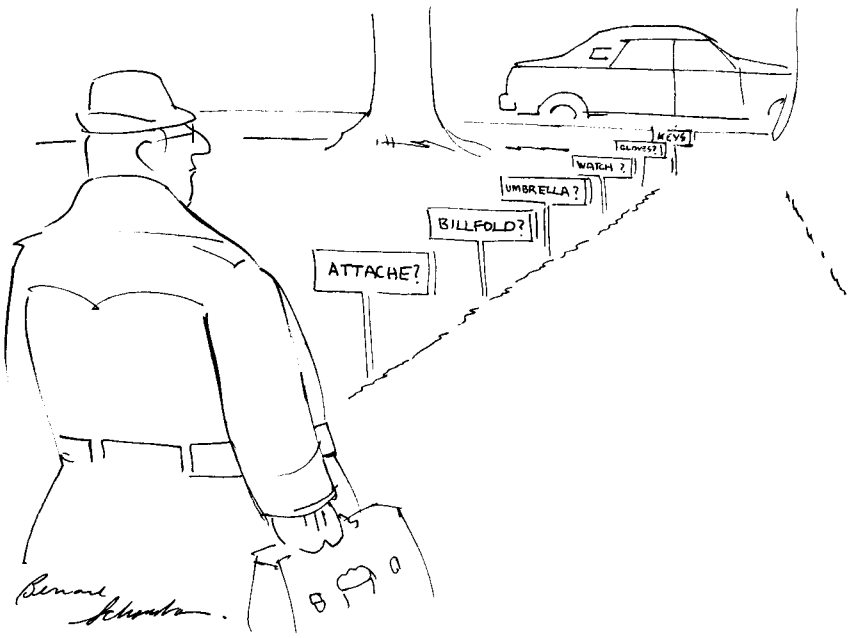
. . . George McGhee's argument, unfortunately, contains several serious flaws. . . . I doubt that the People's Republic of China or the U.S.S.R. would accept English as the world's second language, any more than we would accept Russian or Mandarin. And then there is the matter of national pride. Chou En-lai is fluent in English, but he spoke with President Nixon with the aid of an interpreter. The use of English appears to have been a concession he was not about to make. . . .

Mr. McGhee denies that we of the English-speaking countries seek any national advantage in offering our language to the world for the good of all. But it is plain that our good intentions do not counterweigh what many nations see as a threat to their national pride and independence. . . .

Mark Mandel
Berkeley, Calif.

. . . I think George McGhee misses an important point; namely, if we are to think of ours as a world language, we should simplify it for wider use.

For the sake of those whose native tongue is *not* English, we could make our spelling more nearly and consistently phonetic. This feat has been accomplished in the revision of other languages, as, for instance, Czech and some of the Scandinavian languages. . . . What a relief a truly phonetic alphabet would be



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for the foreigner trying to master English, not to mention the average American schoolboy, who spends dreary hours trying to master our unreasonable spelling.

Edwin M. Cole, M.D.
Boston, Mass.

George C. McGhee replies: I regret it if I appeared to deprecate the sincere efforts of those promoting Esperanto as a world language. My position is a pragmatic one. English is the one most useful language and continues to outdistance its rivals at an increasing rate. Whereas one seldom meets people who speak Esperanto, English will get the traveler anywhere in the world—with the key people. We are not "thrusting our language" on anyone. People all around the world are demanding it. They are using English to express their culture—not ours.

Response to Year End Issue

. . . America faces such problems as inflation, conservation of resources, and overpopulation, not because we have progressed so little, but because we have accomplished so much in such a relatively short period of time. Unfortunately, solving our problems effectively and—hopefully—conclusively will take time. Doing so demands the total cooperation of the administration, the Congress, and the public alike. . . .

American institutions have created the most prosperous and educated society in history; these institutions are very often denounced by people who, however intellectual, know the least about them. It is also these people who are the most apathetic toward the one process that best begins to improve society, the political process. New institutions and new approaches are, of course, necessary, not as replacements, but as supplements to our present organizations. . . .

Realistically, I may not see all of the necessary solutions discovered and implemented in my lifetime. However, optimism is a creative attitude, and I would be in the wrong business if I did not have faith in this country, its people, and the human future in general.

Mary Louise Smith, Chairman
Republican National Committee
Washington, D.C.

. . . As one who believes strongly that the free-enterprise system and our American way of life is second to none in this world, I believe fear remains our greatest enemy. Too often, it has been fear that marches us toward depression, recession, war, and human chaos. Too often, fear has been the unseen commander that has halted us at the brink of exciting and valuable new discoveries. Too often, fear has stifled those in our time who have had effective solutions to significant problems.

We must think in terms of "challenges" and "opportunities." *Courage* seems to be a word pertaining to war, heroism, and sports events, not a word for seeking a goal in business or science.

The majority of our youth are vigorous and well educated. We need to accept them and listen to them. We have much new technology, and we have those who can create more. We must apply our courage and give both youth and technology the freedom and challenge to serve our needs. . . .

Mrs. O. A. Beech
Chairman of the Board
Beech Aircraft Corporation
Wichita, Kans.

. . . People have been able to solve almost unbelievable problems, by going to the moon, devising inventions designed for mass human destruction, by increasing their industrial production and their food production, in times of war, beyond anything they did before. The same degree of determination, intelligence, inventiveness, energy, and financial resources could go a long way in solving such problems as our dwindling resources, famine, overpopulation, and the possible breakdown in the conditions that sustain human life. . . .

The question—the big question—is whether some of the present private or governmental institutions could have a stronger motivation for solving these problems by realizing how urgent it is to find solutions. . . . It is always a good escape to make a study when one does not want to make a difficult decision or an unpopular one. But the real key to the motivation of institutions is an informed public and a strong and courageous leadership in both private and governmental institutions. . . .

Despairing about the human future is to condemn the world and all future generations. I believe there are too many decent people who care about humanity and who, with leadership, would give hope to the human future.

Anna Rosenberg Hoffman
Anna M. Rosenberg Associates
New York, N.Y.

Editor's Note: We ask all those who entered *SR*'s World Travel Photography Contest to be patient with us in our seemingly slow return of the submissions. We assure you that they will be on their way back to you soon.

"Tell me about yourself, Mrs. Heyworth. Are you an only wife?"

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World Progress Report

Long-Distance Blimp

Rocket-launched satellites, orbiting the earth to relay messages between distant points below, have revolutionized telecommunications for countries advanced enough to need their sophisticated talents and rich enough to afford their sky-high rates. For customers with more modest needs and budgets, a Westinghouse subsidiary called T.C.O.M. (Tethered Communications), Inc., has developed a plastic-skinned, helium-filled blimp that can do many of the satellite's tricks at a fraction of the cost.

Floating securely at the end of a two- or three-mile-long tether that can hold it steady even through a hurricane, the 175-foot aerostat, or stationary balloon, pulls in from a ground station (or another aerostat) radio, television, and telephone signals, which it rebroadcasts, from the gondola hanging below its belly, to a distant receiver.

An experimental prototype, hovering 11,500 feet above Grand Bahama Island, has been feeding a local television channel with programs from Miami, 110 miles away and well beyond the normal range of the sending station. The blimp's equipment can handle as many as four television channels, two radio stations, and the signals from 5,000 to 10,000 microwave circuits.

Eventually, the airborne relay system may be powered by electricity fed from the ground through its tether cable; this process would eliminate the need for reeling the big balloon back to earth once a week to refuel its on-board generator. The success of the Bahamas demonstration has already attracted orders from South Korea and Iran.

Information, Please

Londoners who get the jitters from *The Exorcist*, or from unseen things that clatter in the night, can now pick up the phone and dial 01-235-3351 for emergency assistance. Within minutes a certified medium from the Spiritualists Association of Great Britain will arrive to soothe the spook. "The spirits are usually lost and confused," explains the association's secretary. "The mediums don't try to exorcise troublesome spirits. They reason with them and try to convince them they should not disturb people."

About 40 accredited mediums, or media, take turns working on the emergency service. In the first few weeks that the association has been in operation, the mediums have responded to several dozen calls complaining of water faucets and electric lights turned on without human intervention, doors mysteriously opening and slamming, unearthly drafts, apparitions, and disembodied voices.

Englishmen afflicted with even more devilish spirits can call instead on the services of a full-time, full-fledged exorcist appointed by the Anglican church in response to popular demand. The churchman is summoned "several hundred times a year" to homes where "people fear to return because they feel that malevolent spirits are awaiting them or unseen hands seem to be attempting to strangle them when they go to bed."

Meanwhile, at the University of Wisconsin in Madison, students with problems of a less-than-supernatural sort are calling a service acronymed DIAL (Digital Information Access Line) for appropriate, tape-recorded advice regarding any of 220 troubling topics.

Last October, for instance, 232 suffering souls called for information about "how to decrease feelings of depression." For the price of a phone call, they heard a cheery voice explain that "the first thing you have to remember is that all human beings have swings in moods." They were then offered seven suggestions that would assist them.

DIAL offers a varied catalog of comforting messages, from advice about "The Draft: Duties and Prospects in the All-Volunteer Age" to "What to Do if Raped" to "Writing a Resume." Not surprisingly, perhaps, the top tapes on DIAL's hit parade deal with deeply personal subjects, such as the function of sex, methods of contraception, and the use of marijuana. Also, reports DIAL's founder, assistant dean Steven R. Saffian, "We've had calls at 2 A.M. from guys in bars, asking to hear the 'Breast Self-Examination' tape."

Saffian expects DIAL's phone to ring more than 60,000 times during this school year, usually with sincere, anonymous requests for advice and information. Explains one student client: "By calling DIAL, you are spared the embarrassment of having to ask about delicate matters, about things you think you should already know, about things you feel stupid asking. With tapes no one can see you; you don't have to say your name; you don't even have to say the word."

"Students aren't offended at hearing a tape," adds the assistant dean, "so long as they know beforehand that that's what they're calling. What they resent is calling a person and getting a tape."

ANTHONY WOLFF

"Well, you're no O.J. Simpson, but if anybody asked, I'd definitely say you were healthy enough to sit in a witness box."

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Special Section:

MIND AND SUPERMIND

The frontier territories they explore bear such names as The New Consciousness, Mind Research, The Human Potential. The designations vary—and though they are often similar in sound, they are certainly not synonymous. Some of the explorers prefer to carry out their adventurous sorties singlehandedly; others go in groups. Their activities are seldom coordinated; in fact, they are often at odds with one another. Yet their territories overlap, and their paths often intersect.

Despite their lack of unanimity in either theory or practice, these investigators all represent related aspects of a ground-swelling movement that is grandiose in its scope, exuberant and evangelistic in its style and tone. Out of this grab bag of diversity somehow has grown a worldwide movement, held together in a directional thrust, as if by a kind of "field energy" made up of common interests and enthusiasms, parallel themes and purposes, and a shared sense of urgency. Books about these explorers often carry titles like *Supernature* and *Supersenses.* Indeed, what they are in quest of might fairly be described as "supermind." Their major goal is to expand human awareness, to convince us that we are greater than we think we are—as great as we will let ourselves become.

The "mind" they speak of is, in their view, an integrated unity. It is body-brain, psyche-soma, matter-spirit. Even our surroundings are envisioned as part of the self. The world is in a mess, they remind us, and time is short; and the solutions to our problems may lie within ourselves. Hence the emphasis on inner space rather than outer (except for that school of "ufology" which believes we will be saved, if at all, by the intervention of extraterrestrial beings who pilot or control UFOs). Such are the themes that run through the essays, articles, and reports that make up this special section.

SR makes no pretense at providing exhaustive or definitive coverage of this vast and fuzzy-bordered subject. Nor does it attempt to pass judgment on the claims made by the various movements. But because the movement is fascinating in itself; because it is so energetic, so widespread, and of such potential importance; and because we live in an era when the human species needs all the help it can get, from whatever source—for these good reasons we feel our readers should

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be acquainted with at least the broad outlines of this new consciousness movement, as presented by some of its participants, most of whom have doctorates. The fact that we present it does *not*, let us repeat, mean that we necessarily endorse all that it represents. That would in any case be premature.

Some parts of the movement—biofeedback is one example—are already well within the bounds of validated science. Other areas—such as those that make use of altered states of consciousness (ASCs) to promote human awareness and growth—are on their way to gaining acceptance into the family of behavioral sciences. Yet other aspects of the movement—certain facets of psi, for instance—may never be confirmed scientifically, perhaps because they represent self-delusions, perhaps because they may simply not be amenable to investigation via the traditional scientific method. If even a small part is validated, however, beyond a reasonable doubt—then the effect on our thinking and behavior may be profound.

The news is that many bona-fide, faultlessly credentialed scientists have opened up their minds—and, more important, their labs—to areas of research that they would formerly have considered out of bounds, if not downright nonsense. A word of caution is called for here: The mere opening of the mind to a possibility does not constitute acceptance or proof. Many scientists, after they have taken a hard look at some of the claimed data, may well conclude that what they used to think of as nonsense is *still* nonsense. But there is much less likelihood of an unconsidered brush-off in an age when yogic powers—for example, the power to slow one's heartbeat at will—have been verified in the lab, and at least some aspects of acupuncture have proved medically valid, and when a major university (U.C.L.A.) awards graduate degrees to a sorcerer's apprentice (Carlos Castaneda).

Because science has for so long ignored their favorite areas of research, many in the "psi" or "human potential" movement still find themselves reflexively attacking Establishment science. Yet some among them are as closed-minded as they have ever accused science of being. To criticize science for its past and continuing lack of interest is one thing. But to take the attitude—okay, if you won't believe my facts, I won't believe yours either—is to cut oneself off from much of the world's soundest and hardest-won knowledge and is thus foolish and counterproductive. It has taken a long time to win science's cautious interest in what amounts to a union with myth, mysticism, and metaphysics. This interest could be all too easily turned off. That would be a pity. The new presence in the movement of established science, with its experimental competence and its built-in skepticism, is good and reassuring news.

From the viewpoint of traditional science, the worst that can happen if we give the "mind sciences" an open hearing is that some time and energy will have been wasted (though entertainingly). What is unacceptable will simply not be accepted. On the other hand, if any *new* discoveries are made (or old ones validated) that might help us surmount our proliferating problems—whether in terms of personal values or global ecologies—we will all be the grateful beneficiaries.

ALBERT ROSENFELD
Science Editor

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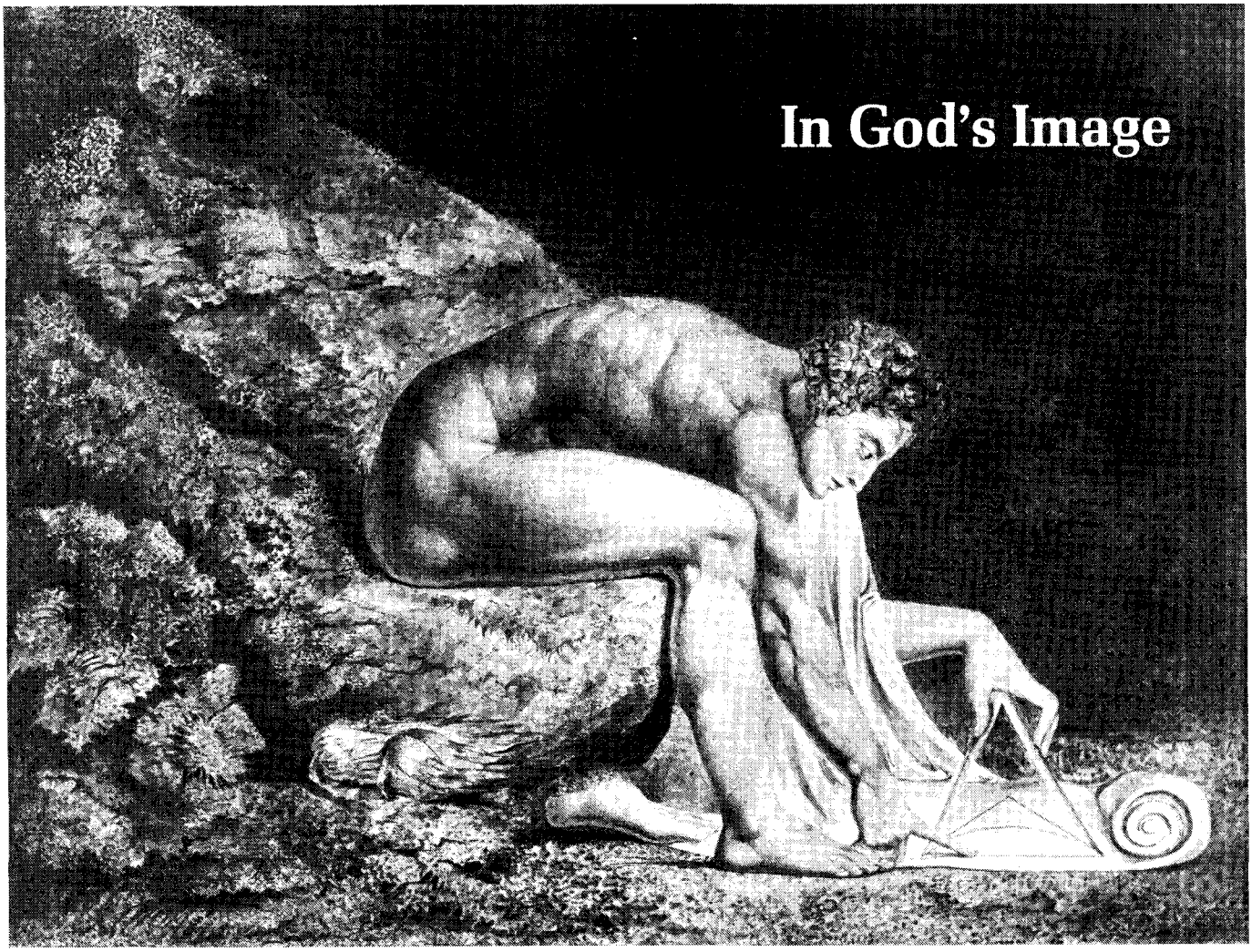
In God's Image



Granger Collection

The tapping of man's vast potential may well usher in the next chapter of the great human adventure: the emergence of a higher consciousness.

by George Leonard

Only a few years ago futurists were making wildly enthusiastic claims for an imminent golden age of computers. In 1968, for example, Herman Kahn of the Hudson Institute foresaw that the extensive use of computerized robots to help with housework and other chores would be "very likely" by the year 2000; he called it an even bet that true artificial intelligence would be developed by then. Arthur C. Clarke's book—and the movie derived from it—of the late Sixties, *2001: A Space Odyssey*, gave us an unforgettable hero and villain, Hal the Computer, who not only understood and spoke perfect idiomatic English but also could pick up subtle nuances of intonation. Although I conceived of the CAD (Computer Assisted Dialogue) in my *Education and Ecstasy* independently of Clarke's work, it shared some of Hal's capabilities, along with—*mea culpa*—humor and an aesthetic sense.

Without much thought on the matter, we came to accept computers and other technological devices as superhuman. In television cartoons and science-fiction thrillers, the computer, the robot, and the cyborg (a combination of living organism and machine) took on the role of *deus ex machina*—the all-knowing, all-powerful god of our age. The popularization of the man-machine linkup reached a new low, I believe, in the television series "The Six-Million-Dollar Man," in which a badly injured astronaut has been rebuilt as part man, part computerized machinery. The resulting cyborg, television's candidate for the Ultimate Athlete, possesses superhuman powers of strength, speed, agility, and perception. These powers are usually dedicated to the pursuit of unpleasant criminal types in episodes just as seedy and dehumanizing as those presented on any other crime show.

In the sober light of the mid-Seventies, it now appears that both futurists and popularizers have been premature in their assessment. Computers can indeed perform certain feats of computation and retrieval that seem to be beyond normal human mental powers. We are finding out, however, that even the largest, most advanced computer cannot be made to understand sentences which a four-year-old child can comprehend without hesitation. And so simple a trick as riding a bicycle without using the hands has thus far resisted duplication by sophisticated space-age technology: A NASA-sponsored bicycle-balancing robot recently failed to do what any 12-year-old would gladly demonstrate. Right now, in fact, the development of a simple household robot, much less a Hal or a Six-Million-Dollar Man, seems more remote than it did 8 or 10 years ago.

George Leonard is the author of Education and Ecstasy, The Transformation, *and* The Ultimate Athlete, *which will be published by The Viking Press in May and from which this article is adapted.*

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What we are learning is not that computers are any less wonderful than we had imagined but that human abilities are far more wonderful than we had dreamed. When we set about programming computers to understand a simple sentence, we were forced to realize the tremendous number of logical steps, the brilliant inferences, and the vast body of knowledge necessary for a process that we had previously just taken for granted. And until we attempted to make a robot that could ride a bicycle without using its hands, we had not properly appreciated the superb balance and control involved in some of our most mundane acts. The Age of Computers may indeed turn out to be golden after all, if only because it reveals to us the miracle inherent in what we consider most ordinary in our lives.

Confronted daily with the failure of human beings to get along with one another, with the seemingly fatal flaws in our social systems, and with the pathogenic despair and cynicism of our arts and entertainment, we often find it easy to be pessimistic about human prospects. But that pessimism cannot explain why we continually overlook the potential of our species, the awesome capacities of all life on this planet, the even more awesome capabilities of human consciousness. It is as if it would be too painful to face the truth, to look into that great chasm between what we are and what we could be. Fearing the brightness of our own potentialities, we keep watching the shadows on the wall of the cave, calling the larger vision "unscientific," "soft." But even that rationalization is being taken away from us. Modern physics comes ever more closely to resemble the Perennial Philosophy; already it is impossible, as research psychologist Lawrence LeShan demonstrates, to distinguish statements by famous physicists from those by great mystics. And even the hardest science is now corroborating the vision of life, body, and mind that the cynics would call soft.

We find it easy to imagine superhuman robots, but now science is showing us that our own abilities are even more remarkable. For example, recent experiments by Dr. Barbara Sakitt, a physicist-psychologist now at Stanford University, have shown that the unaided human eye can detect a *single quantum* of light—that is, the smallest amount of energy possible in our known universe. The quantum is a unit of energy so small that the energy a piece of chalk releases falling one-thousandth of an inch would be 1 trillion quanta. Then, too, we find it easy to be dumbfounded by the amount of information that can be stored in an advanced computer, until we begin to consider that a single ordinary-sized gene can be arranged in some 10^{600} different ways. (To get an idea of the magnitude of this number, you might bear in mind that the entire universe contains only an estimated 10^{80} atoms.) A gene is made of DNA, the basic blueprint for all life as we know it. A virus, the simplest form of life, consists of a gene or genes with a protein cover. Thus, it may be said that the world of viruses, submicroscopic entities so small that they will pass through most filters, has informational possibilities that would stagger the largest computer.

But let us expand our imagination from viruses to a single human being with 100,000 or more genes and with trillions of individual cells arranged in any number of complex patterns. And let us focus for a moment on that particular concentration of information-carrying cells or neurons called the brain, and on all the multifarious interactions of those neurons—the complex pathways of synapses, the domains of cooperating neurons, the pulse of the information-carrying waves, the constant, flickering electrochemical changes within neurons and between neurons, the information-multiplying capacities between brain and "mind," the constant interplay between areas of the brain and every muscle, organ, nerve, and sensory receptor in the body. And the interplay between all of this and what is outside the skin, with nature and culture, and perhaps with zones of information we have not yet identified. Indeed, the number of possible interactions within the brain alone is beyond the current skill of our best mathematicians to compute in a meaningful manner. The best way of expressing the total creative capacity of the human central nervous system in layman's language is that for all practical purposes it is infinite.

THUS, SCIENCE BRINGS US around to a central thesis of most of the world's religions, a subtle and profound mystery in the *Brahma Sutra*, and a single spine-tingling sentence in the King James version of the Bible: "So God created man in His own image, in the image of God He created him; male and female created He them."

In God's image! How could we possibly live up to such a pronouncement? We take comfort in the fact that our religions also concede that we are fallen, unsaved, unenlightened. No matter how fallen, however, we can no longer deny our god-like capacities—science will not permit the denial. And we are reminded of the ancient religious promise: the ultimate availability of salvation, redemption, transformation.

If we find any truth in this argument about man's capacities, we are forced to regard our present life with a certain wonder and bewilderment. It is not just war and disease and famine and obvious social injustice that appall us; it is also the pervasive waste of human potential. Aware of man's god-like capacities, we see individual lives dedicated to rudimentary, deadening, demeaning pursuits. Aware of transcendent possibilities in everyday activities, we see our best and brightest people attracted to cold, insensitive manipulation on the one hand and trivial quasi-artistic fads on the other. And we see God's image grubbing and grabbing for meaningless consumer products. Waste!

"It is still clear that we are operating with only a tiny fraction of our true abilities."

When speaking of human potential, we must make certain qualifications. Not all of it can be used for creation and enlightenment. Many of the circuits in our body and brain must be redundant in order for life to persist. Some of our capacities must be devoted to low-order survival needs. And as we create higher levels of order, we must also deal with inevitable disorder. But even after we have made these provisos, it is still clear that we are operating with only a tiny fraction of our true abilities. Studying nature, we find that systems are created to be used to the full. What is the purpose of all the unused human capability? What is its destination?

In our search for answers, we have been blinded by both the past and the future, by "history" and "the year 2000." "History" tells us that human nature does

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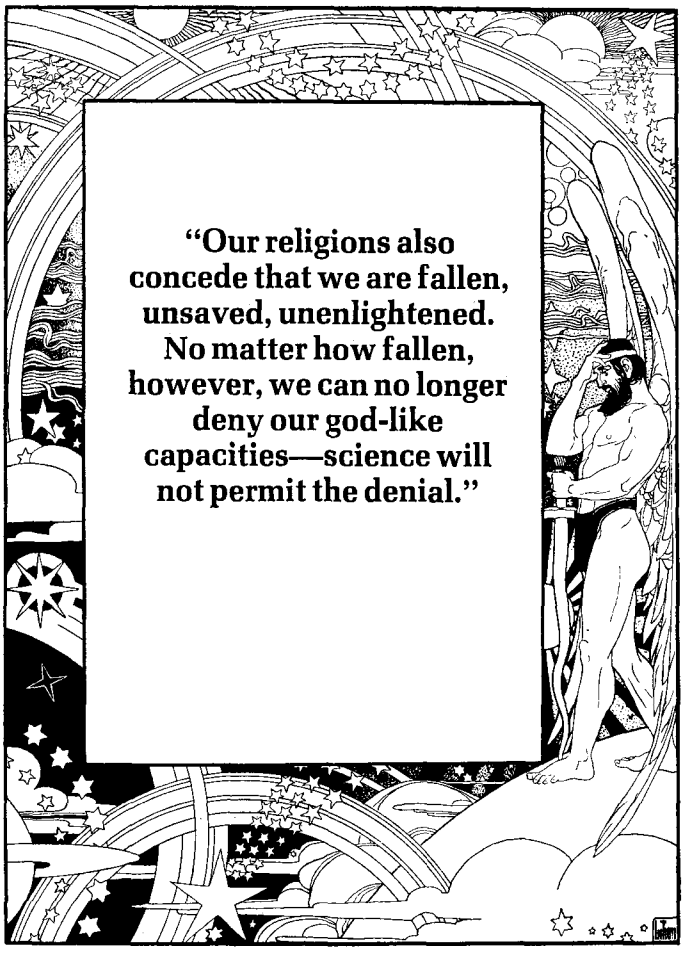
not change. But history is the record of events only since the beginning of civilization—that is, about the time of the Pyramid Age. The entire period we know as history has been based on a single major organizational mode, built around the problem of dealing with the agricultural surplus that accumulated from the successful large-scale cultivation of grain crops. This surplus resulted in the development of markets, legalism, caste and class; the construction of pyramids, cathedrals, high-rise buildings, communications networks, swift vehicles, huge military machines; the growth of cities, nations, and empires. Individual consciousness, insofar as possible, was fixed and limited. Mind was separated from body. The vast majority of human beings were used as standardized components in the social machine. More and more energy was harnessed. More and more matter was controlled. The human potential was not the major factor in the equation.


"Our religions also concede that we are fallen, unsaved, unenlightened. No matter how fallen, however, we can no longer deny our god-like capacities—science will not permit the denial."

Looking backward to pre-history and forward beyond the year 2000, we realize that the period designated as history actually constitutes only one brief segment of the larger human journey. In my book *The Transformation* I have outlined the earlier transformations (from primitive hunting-and-gathering band to tribal village, from tribal village to civilized state) that led to the current period, detailed the characteristics of the epoch of civilization, and argued that a major transformation into something quite different is already underway. Since the publication of that book in 1972, it has become increasingly apparent that the current major mode of social organization is no longer tenable. In the light of present realities, time-honored principles of economics, agriculture, education, and social control are revealed as clearly faulty. Individual alienation increases at an alarming rate. The entire social structure, with all its mighty physical works, now appears to us as somehow fragile and vulnerable.

Clearly, some great change is underway. We might have seen it earlier had technological futurism not seduced us. The year 2000, which turns out to have been merely a strategy for justifying "the same, only more so," has kept us from seeing the present, where a transformation is already occurring. We should have known that all along. Existence is not fixed; even the mightiest social organism eventually evolves into something else. This evolution means the death of old forms but does not necessarily mean the catastrophic death of individual human beings. Still, at this moment, the odds on a relatively peaceful transformation seem rather long. We face the possibility of physical catastrophe along with the breakdown of old forms in the absence of new. We face the possibility of variations on the theme of a police state as social leaders react to the rise of anarchic tendencies. But we also face the possibility—it would be both cowardly and illogical simply to dismiss it—of a less-dreadful change, in which our enormous untapped potential would be used to the full: long odds, enormous difficulties, miracles!

Some sort of transformation is inevitable in any case. The present social machinery can probably be glued together and heated up a few more times, at least in nations as wealthy as the United States. But each year brings us closer to the realization that our present way of doing and being cannot last very much longer. If our shift to a new mode of existence is to take place voluntarily, before catastrophe strikes, we shall need to get on with the business of converting our energy-economic system from exponential growth to something approaching a steady state, a process that itself will require great amounts of energy. The resulting economic dislocation must be dealt with equitably, with a sense of sacrifice—especially on the part of the affluent.

Sacrifice, however, requires some guiding purpose and, ideally, some notion of better things to come. It is doubtful that purely negative exhortations can inspire the great efforts needed for the survival of a humane social order. Dismayed by the prospect of long-term reduction in our material standard of living, we need a clearer vision of how it feels to be alive. This vision may at last draw us to the most plentiful resource on this planet: our own unused capacities. The human brain, the most complex entity in the known universe, has not necessarily evolved merely to aid in the production and consumption of ever more trivial goods and services. Perhaps this complex and marvelous entity can help us turn to other kinds of wealth—non-material wealth—and other kinds of energy—the energy of the spirit, which burns no fuel, depletes no resources, and creates no pollution. Perhaps we shall eventually realize that changes in the nature of what is rewarding to human individuals must accompany reforms in politics, health care, defense and foreign policy, law, justice, and human rights.

But our hope lies not in the brain alone or in the mind alone, but rather in mind, body, and spirit rejoined. (How could we ever have conceived of them as separate?) This resource is close at hand, readily available, crying out to be used. In material shortages and social difficulties, even in what we term economic depression, we may find clues to the next chapter in the human adventure: the evolution of higher social forms, the emergence of a higher consciousness. □

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The Consciousness Revolution

A psi-watcher's survey of current mind and consciousness research—from karate and kung fu to the kundalini hypothesis.

by John W. White

A consciousness revolution is occurring throughout our culture. We can date it approximately from the beginning of psychedelic drug research, although its roots go back much farther. In fact, traditions such as philosophy, religion, esoteric psychology, and the humanities have been concerned with it for millennia. But not until recently has consciousness itself become mainstream, and now it is happening everywhere: meditation, psychic phenomena, *Don Juan,* classes in yoga and mind control, occult practices such as astrology and tarot, organic gardening, psychic plant research, and the use of drugs. Thus, on the farthest frontiers of a host of exotic disciplines, researchers are discovering—or, at least, claiming with conviction—that consciousness is the primary factor in all experience, the fundamental ground of all knowing, all perception, all states of being.

From all this activity, the dim outlines of a science of consciousness are emerging. Since 1967 it has been called "noetics," a term coined by Dr. Charles Muses, mathematical investigator and editor of the now-defunct *Journal for the Study of Consciousness*; he defined it as "the science of the study of consciousness and its alterations." Astronaut Edgar D. Mitchell (see his article on page 20) has popularized the term since he retired from the military; in 1973 he established a research organization—The Institute of Noetic Sciences, in Palo Alto, Calif.—to investigate the nature of consciousness and human potential.

Also, 1973 saw the creation of several journals devoted solely to consciousness research. And that year the Smithsonian Institution sponsored a public symposium of brain researchers, psychopharmacologists, psychologists, and biofeedback and dream researchers to discuss their work and its implications for society. Sober publications, such as *Science* and *The New York Times*, reported on the symposium, and consciousness research reached the Establishment.

With that brief introduction, let us look at what consciousness research is doing in some 13 related frontiers:

ALTERED STATES OF CONSCIOUSNESS (ASCs). This is a catchall term for research on sleep, dreams, trance, and other states of awareness. (See Jean Houston's article in this issue, "Putting the First Man on Earth," on page 28, for some uses of ASCs.) A state of consciousness should not be equated with the tool or technique used for including or attaining it. Drugs, hypnosis, and meditation can give access to a wide variety of ASCs. (So can reading a good book or contemplating a beautiful day.) Hence there is no such thing as *the* drug, hypnotic, or meditative state. There are only departures from ordinary, waking consciousness—itself most difficult to define—of a transitory or permanent nature. Some may be "lower" (coma and alcoholic inebriation); some may be "higher" (ecstasy and mystical enlightenment).

BIOFEEDBACK. This field is discussed elsewhere in this issue by Barbara Brown (page 22). Here it is enough to say that although biofeedback is not electronic yoga (a term derived from some early b/f enthusiasts), its value in helping people to take conscious, voluntary control of body functions cannot be underestimated. The potential of biofeedback is great in many fields—medicine, psychiatry, business, education, athletics, space travel, and psychic research, among others.

Perhaps the most dramatic aspect is brain-wave control. During the Sixties the pioneering work of Dr. Joe Kamiya at Langley Porter Neuropsychiatric Institute in San Francisco enabled others, such as Dr. Elmer Green of the Menninger Clinic at Topeka, Kans., to explore the visual imagery associated with theta brain-wave activity. Green chose this area because theta has interesting parallels with the reverie-like state of consciousness reported by many scientists and intellectuals as the condition preceding the occurrence of their most creative ideas and insights. Green also startled the biofeedback world when he recorded a laboratory subject, Swami Rama of Rishikesh, India, voluntarily producing all four brain waves *simultaneously*—an ability that Rama claims to have learned through yogic training.

BODY CONSCIOUSNESS. Coincidental with the sexual-liberation movement, a wide variety of therapies and growth-awareness techniques, both Eastern and Western, are helping people to "get their heads together" with their body and become whole. The Eastern elements include the martial arts (karate, aikido, kung fu, and so on); therapies, such as acupuncture, do-in, and shiatsu; and spiritual disciplines, including t'ai chi, yoga, and tantra.

Foundations of Tibetan Mysticism, Samuel Weiser Inc.

Kundalini Hypothesis—Diagram illustrates concept of psychophysical centers and main currents of psychic energy.

The West has contributed to body-mind research with a number of body corrective systems. These include the body-reformation methods called structural integration (commonly known as rolfing, after its developer, Ida Rolf), the Feldenkrais method (originated by Israeli Moshe Feldenkrais), and the Alexander technique (developed by Dr. F. M. Alexander). Bioenergetics, another form of therapy, developed from Wilhelm Reich's study of energy blockages in the body that become muscular "armoring" of emotional wounds.

The newest therapy on the West Coast (where things in this field seem to happen first) is polarity therapy. It was pioneered by Dr. Randolph Stone, who com-

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John W. White is a freelance writer and teacher. His books include The Highest State of Consciousness *(Doubleday-Anchor),* What Is Meditation? *(Doubleday-Anchor), and* Frontiers of Consciousness *(Julian Press).*

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"In folk wisdom and literature, it has long been recognized that divinity lies next to madness."

bined Eastern philosophy and healing methods in a system that uses deep massage, pressure on acupuncture points, yoga, and other disciplines in a holistic manner, that is, considered as a whole.

Better-known therapies are the relaxation techniques called autogenic training and progressive relaxation. Massage, dance, and movement therapy are also widely used for integrating people and opening their consciousness to the full life of the body.

EXOBIOLOGY. Central to this discipline, which explores the possibility of extraterrestrial life, is the thesis that the building blocks of life exist throughout the universe and that life will develop not only where conditions are suitable but even where they are only less than extremely hostile. Thus, because the sun is a relatively young star, there may be extraterrestrial forms of life considerably older and more advanced than *Homo sapiens*. Where life is, consciousness is. In other words, there may be higher consciousness elsewhere in the universe.

There is an increasing body of literature, especially among ufologists (people who believe in the reality of UFOs—unidentified flying objects), that UFOs are piloted or controlled by extraterrestrial beings who have visited earth in the past as well. Erich von Daniken's books and Andrija Puharich's *Uri* are in this genre.

LINGUISTICS. This field has been concerned with the study of mind for a long time. Earlier this century the revolutionary linguist Benjamin Lee Whorf explored linguistics, going beyond the realm of language proper and into consciousness research. This blazed a new trail termed metalinguistics, which has a strong affinity with both general semantics and psycholinguistics.

In the Fifties M.I.T. linguist Noam Chomsky developed his approach to the study of language: transformational grammar. Many linguists and psychologists saw in it a theory of mind underlying the production and the understanding of speech. But initial attempts at M.I.T.'s artificial-intelligence laboratory to use it for programming the computer to understand simple linguistic statements failed.

In 1970, however, a breakthrough was made there, based on two newer theories of language—systemic grammar, the work of British linguist Michael Halliday, and stratificational grammar, developed by Sydney Lamb at Yale. These two closely related analyses of language allowed linguist Terrence Winograd to program the computer to perform some of the functions equivalent to a human being's understanding a language.

Since then, Lamb has extended his work, under the new name of cognitive linguistics, to consider neurophysiological data, and he is now developing a theory of thought processes and mental systems in domains other than language.

MEDITATION RESEARCH. This is another promising frontier. Meditation, perhaps man's oldest spiritual discipline, appears in some form in nearly every major religious tradition. (See Lawrence LeShan's article on page 26.)

METAPSYCHIATRY. This term, coined by Dr. Stanley Dean at the University of Florida's Medical School, refers to the interface between psychiatry and psychic-mystic experiences. Mysticism, he notes, is defined as a belief in the existence of realities that are (as yet) beyond perceptual or intellectual apprehension but are central to being and accessible to consciousness.

In folk wisdom and literature, it has long been recognized that divinity lies next to madness. Consciousness researcher John Lilly (author of *The Center of the Cyclone*) makes this point about the journey to higher consciousness: One goes from orthonoia (a commonly accepted mind state) through paranoia (derangement and rearrangement of the psyche) to metanoia (a Greek word that is usually translated in the Bible as "repentance" but is better understood as "a new state of consciousness"). Supporting this position are British psychiatrist R. D. Laing (author of *The Politics of Experience*) and Julian Silverman of the Esalen Institute, who feel that psychotic experience can be healthy and growth-producing if it is accepted and handled properly rather than interfered with.

There are others who might be called metapsychiatrists. Norman O. Brown, author of *Life Against Death* and *Love's Body*, stresses that "the disease called man" can get well only by becoming "sicker" in the sense of embracing experiences that have been outlawed and tabooed to disguise what Brown considers to be the profoundly unhealthy condition called normality. Kascimerz Dabrowsky, who wrote *Growth Through Positive Disintegration*, and A. Reza Arasteh, author of *Final Integration in the Adult Personality*, likewise discuss the psychodynamics of becoming healthy in a sick society.

NEUROSCIENCE. This term covers all orthodox scientific research of the brain and nervous system—which, despite its rapid progress, admittedly falls far short of explaining the mechanisms of consciousness. Some unorthodox researchers hope to provide some earlier, unorthodox answers. For instance, the All-India Institute of Medical Sciences is undertaking an investigation of the work of Gopi Krishna, a yogi-scientist-philosopher in Srinagar, Kashmir, who proposes the hypothesis that *kundalini*, a Sanskrit term meaning "latent power-reservoir of energy," is both the psychophysical mechanism by which human evolution proceeds and the subtle bioenergy underlying all mental faculties and psychic-spiritual experiences. The noted German physicist C. F. von Weizsäcker has also taken a serious interest in kundalini, though he has not yet conducted any research on the subject.

PARAPHYSICS. This is the study of the physics of paranormal processes—that is, phenomena that resemble physical phenomena but are without recognizable physical cause. Items in this category include psychic phenomena, UFOs, dowsing, and the much-disputed primary perception in plants described in 1966 by polygraph expert Cleve Backster.

Paraphysics occupies a ground midway between physics and metaphysics. Paraphysicists apply the methodology and the data of science to paranormal phenomena but suspect that unknown laws and new forms of energy may be at work. Cleve Backster, for example, maintains that his work with plant communication implies a non-time-consuming form of signal propagation not falling within the electromagnetic spectrum. Acupuncture research, as another example, implies non-physical energy pathways in the body independent of the nervous system. Some phenomena yield a conventional explanation, however, as Dr. William Tiller of the materials-science department at Stanford University recently demonstrated for the so-called Kirlian photography, in which electro-

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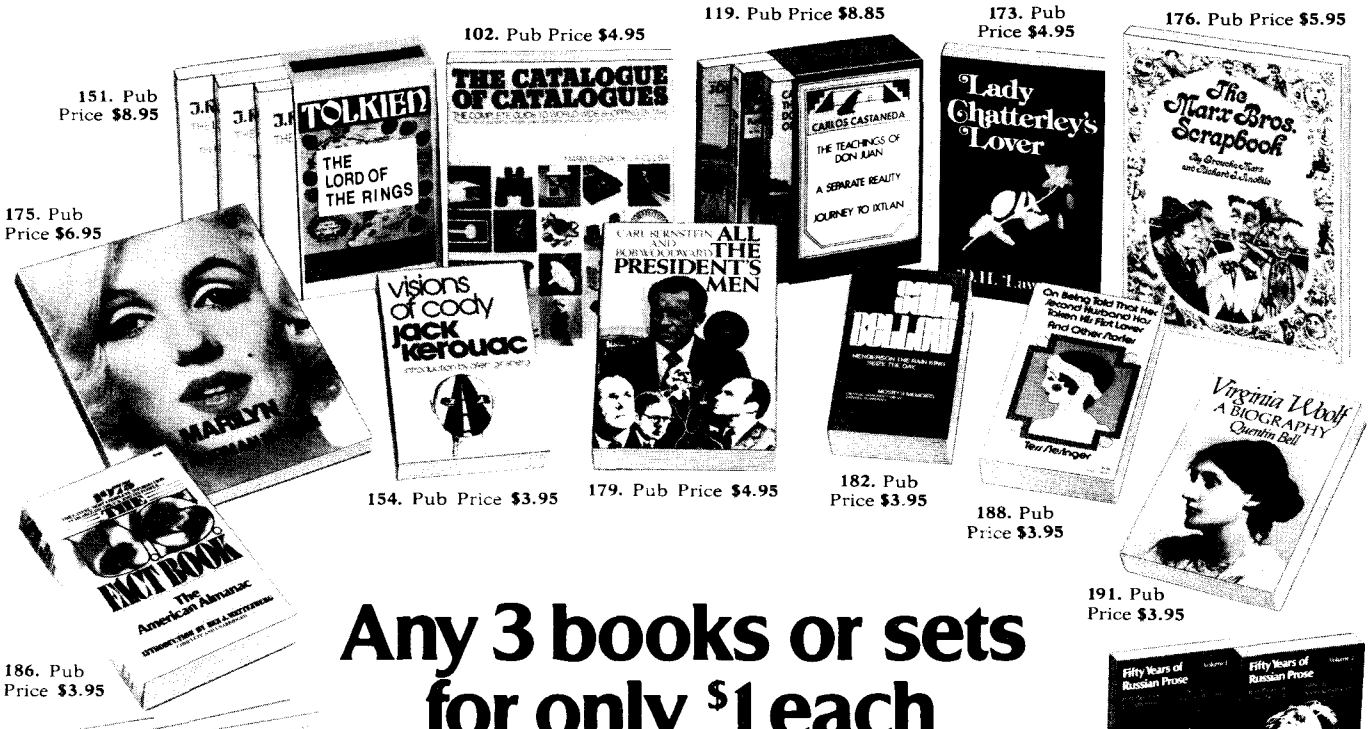

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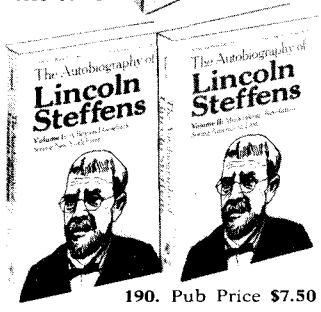

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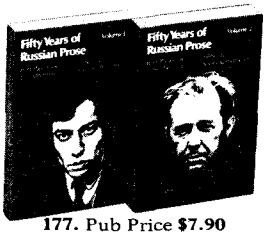

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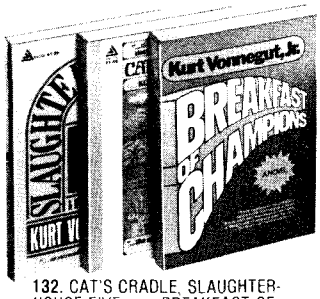

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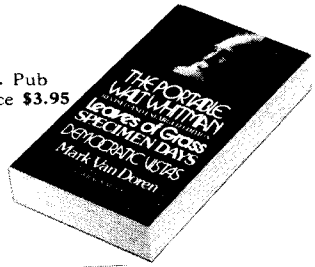

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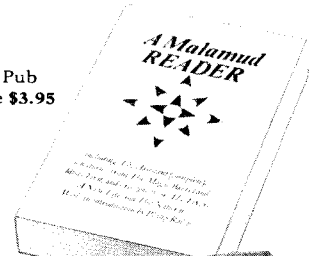

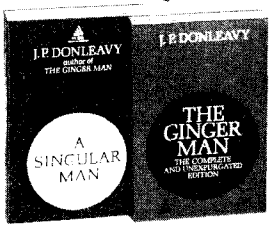

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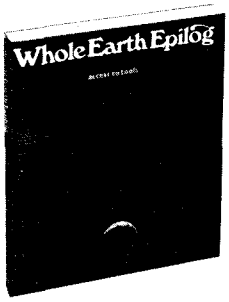

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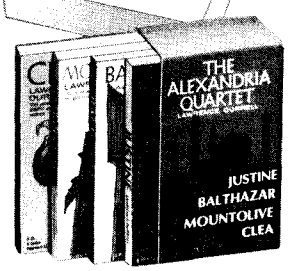

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magnetic fields surrounding people and objects are made visible on film.

Tiller is interested in detecting and harnessing psychic (non-physical) energy. Various traditions throughout history have designated such an energy basic to life, claiming that man is a receptor for cosmic forces. The Chinese called the energy *chi*; the Hindus, *prana* (kundalini is a special form of it); the Polynesians, *mana*; and the Amerindians, *orenda*. In modern times it has been called *orgone* (Wilhelm Reich), *life ether* (Rudolf Steiner), *eloptic energy* (T. G. Hieronymus), and *bioplasma* (Russian psychic researchers).

PSYCHIC RESEARCH. This field is described in the insert on this page. There is an enormous amount of research being performed around the world, from simple experiments in aura reading, psychometry, and mediumship to elaborate experiments, such as those on Uri Geller's psi talents reported recently in *Nature* by Stanford Research Institute scientists Dr. Harold Puthoff and Russell Targ. Far too much is happening on this frontier to be reported here. But the significance of psychic research can be summed up this way: It claims to have shown that consciousness can operate externally to the body at vast distances (at least as far as the moon!) and possibly independently. If this turns out to be true, it raises new questions about the existence of the soul as a possible vehicle for consciousness after death—and could require a revision of our basic concepts of energy, time, space, mind, and life.

REALITY STUDIES. Early in this century Harvard psychologist William James pointed out that normal waking consciousness is only one state among many and that no account of the universe can be final which disregards the others. "They forbid a premature closing of our accounts with reality," he said.

Since then, consciousness researchers of varying backgrounds and disciplines have claimed that ordinary wakefulness is a mere introduction to the cosmic drama. They have been busily exploring the relation between perception, learning, cultural conditioning, and our understanding of "reality." We now know the human body has built-in filters that select some aspects of a larger spectrum of stimuli and reject others. Likewise, language, cultural assumptions, and received concepts construct blinders in us.

Among those who are investigating the diverse models of reality under which we seem to operate are Carlos Castaneda (author of the *Don Juan* series), Robert Masters and Jean Houston (authors of *Mind Games*), science historian Thomas Kuhn (who wrote *The Structure of Scientific Revolutions*), Joseph Chilton Pearce (who wrote *The Crack in the Cosmic Egg*), and a discarnate (it is claimed) entity named Seth, who communicates through medium Jane Roberts (author of *The Seth Material*).

Throw in the contributions of physics in the form of black holes, antimatter, hyperspace, and tachyons, and *Hamlet* still rings true: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

THANATOLOGY. The term, from the Greek *thanatos*, "death," was developed in the Sixties when medical researchers turned their attention to the process of dying and death in an effort to understand it and thereby help human beings, especially the bereaved. This remains thanatology's major thrust, but now it has joined with the oldest aspect of psychic research—the question of post-mortem survival—to investigate the possibility that death is only an alteration of

Layman's Guide to the World of Psi

Nobody can say exactly what "psychic research" is—even psychic researchers themselves can't agree on a definition. But to most people psychic research means the study of happenings, proved or alleged, that cannot be accounted for in terms of the conventional physical sciences. What follows is a brief neutral report on the shape, aims, and terminology of this field.

The wide (some would say "wild") variety of phenomena being investigated today is either exciting or frightening, depending on one's point of view. Some would include among these phenomena firewalking, UFOs, stigmata, and a host of other occult or esoteric subjects. Others stick to a much narrower area. For example, acupuncture, Kirlian photography, and perception in plants are hot topics for many involved in the field. But to J. B. Rhine, the famous, now-retired Duke University parapsychologist, these phenomena, whether valid or not, are improper subjects for parapsychologists because they are not clearly understood to be psychic —that is, non-physical—in nature.

Psychic phenomena collectively are called *psi* (pronounced "sigh"), after the first letter of the Greek word *psyche*, meaning "soul." Psi can be classified in three major categories: extrasensory perception (ESP); psychokinesis (PK), or mind over matter; and survival phenomena (θ, spelled "theta" and pronounced "thā-tuh," from the first letter of the Greek word *thanatos*, "death"). Survival phenomena are events presumably influenced by deceased humans or disembodied beings. Theoretically, all these phenomena—which are discussed further below—are extrasensorimotor in nature. That is, they do not occur by way of a person's normal sensory or muscle processes.

Psychic research, then, is the field of science that studies the full range of psi, in either the laboratory or the field. It is millennia old, but can formally be dated from 1882, when the Society of Psychical Research was founded in London to investigate, among other things, the possibility of conscious existence beyond the grave. The American Society for Psychical Research was founded three years later, Harvard psychologist William James being its most prominent member.

In the Thirties, Rhine and his coworkers pioneered a new approach to psi that emphasized quantitative, controlled laboratory experiments subject to rigorous statistical analysis. Rhine preferred the term *parapsychology* as a designation for his work. Moreover, although he began his work with interest in the question of life after death, he soon decided that the idea of post-mortem survival was beyond the reach of science at that time. So he turned to ESP and PK instead, with his now-famous card-guessing and dice-rolling experiments. Thus, parapsychology is a more narrowly defined, quantitatively oriented field of investigation than psychic research.

The claims made about psychic phenomena can be outlined in the following way—which is tentative, however, and not agreed to by all psychic researchers and parapsychologists:

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consciousness en route to another state of existence.

TRANSPERSONAL PSYCHOLOGY. This broad term overlaps with many of these frontier areas. The fourth and newest psychological school (after psychoanalysis, behaviorism, and humanistic psychology), transpersonal psychology emphasizes the development of a person's fullest potential in all aspects of his sensory, psychic, and spiritual being. Chief among those pioneering this approach in the late Sixties were Anthony Sutich and the late Abraham Maslow. Sutich launched and still edits the *Journal of Transpersonal Psychology*, the major publication of the Association for Transpersonal Psychology.

In transpersonal psychology it is assumed that a capacity for self-transcendence or self-actualization is present in everyone and that this capacity is biologically rooted and positive—that is, healthy and good. Chief among the concerns of the transpersonal psychologist are cosmic consciousness, ecstasy, peak experiences, universal values, interpersonal encounter, psychotechnologies, spiritual disciplines, spiritual communities, and the sanctification of everyday life—all assumed to be accessible to empirical study and enhancement.

A number of new developments have been derived from transpersonal psychology, including transpersonal medicine and transpersonal education. The latter is already launched at such universities as the University of Redlands, in California, and Northern Illinois University. And just over the horizon, transpersonal politics?

No one can now predict where the consciousness revolution will take us—but it promises to be an interesting ride. □

(1) *Extrasensory perception* (ESP) is a psychic event in which, it is claimed, information is transmitted through channels outside the known sensory channels, either in waking consciousness, trance, or dreams. ESP includes:

- Telepathy—ESP of another person's mental state or thoughts.
- Clairvoyance—ESP of physical objects or events inaccessible to physical vision.
- Precognition—knowledge of future events that cannot be inferred from present knowledge.
- Retrocognition—knowledge of past events beyond the range of normal knowledge.

When ESP occurs in situations that could be telepathy or clairvoyance or both, it is termed *general extrasensory perception* (GESP). ESP is applied in many specific ways, including psychometry (object reading), radiesthesia (dowsing), and psychic diagnosis. The term *clairsentience* is sometimes used to include clairvoyance, clairaudience, and other expressions of ESP through sensory modalities.

(2) *Psychokinesis* (PK) is a psychic event in which, according to ESP researchers, something is moved or physically affected without the use of any known force that would allow a conventional explanation and usually without direct contact. PK includes:

- Telekinesis—the movement of stationary objects without the use of any known physical force.
- Teleportation—the movement of objects (called "apports") through other physical objects or over great distances.
- Materialization—an event in which some forms or objects suddenly become visible in solid form.
- Dematerialization—the paranormal disappearance, usually quite rapidly, of an object.
- Levitation (of oneself)—rising into the air by no apparent physical means.
- Psychic healing—the paranormal cure of an illness or disability.
- Psychic surgery—a form of paranormal healing in which diseased tissue is removed from the body without use of instruments.
- Thoughtography—the production of images on unexposed film by thought alone.
- Out-of-the-body (OOB) projection—the separation of one's center of consciousness from the physical body.
- Apparitions of the living—a visual appearance, suggesting the real presence, of someone distant.

(3) *Survival phenomena* (θ) are events that psychic researchers say are possibly caused by discarnate personalities or entities. θ includes:

- Mediumship—the ability to perceive or communicate with discarnates or to act as a channel through which discarnates communicate.
- Hauntings—paranormal phenomena associated with a certain location and attributed to the activity of discarnate spirits.
- Apparitions of the dead—a visual appearance, suggesting the real presence, of someone no longer living.
- Poltergeists—various paranormal events involving the unexplained movement or breakage of objects, apparently by "noisy spirits."
- Spirit photography—the appearance, on a photographic plate, of images of dead persons not visibly present when the photograph was taken.
- Spirit possession—a state in which a person seems to be under the control in mind and body of another personality, generally thought to be a discarnate (and sometimes nonhuman) spirit.
- Reincarnation—a theory of survival in which some aspect of a deceased person is reborn in another human (but not animal) body.

SINCE ITS BEGINNING nearly a century ago, psychic research has greatly expanded its scope, forging strong links with the natural and social sciences: the Parapsychological Association, a professional organization for qualified research personnel, with members around the world, was formally admitted in 1969 to the American Association for the Advancement of Science. This advance did not mean, of course, that all scientists accepted the findings of psychic research. But it did mean that psi could be considered a valid discipline employing strict scientific procedures. In 1973 a survey in the British journal *New Scientist* showed that 67 percent of the 1,500 scientists questioned accepted the reality of ESP or considered it a likely possibility. And here in America last year, nearly 100 colleges, universities, and other educational centers were offering courses and study opportunities in psychic research.

Altogether, these facts constitute an extraordinary new interest in psychic research. It would seem that the paranormal is here to stay. J.W.

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Outer Space to Inner Space: An Astronaut's Odyssey

by Edgar D. Mitchell

In February 1971 I had the privilege of walking on the moon as a member of the Apollo 14 lunar expedition. During the voyage I made a test in extrasensory perception (ESP), attempting to send information telepathically to four receivers on earth.

Since then people have asked me why an astronaut would take such an intense interest in psychic research. This question is fair, but it does not pertain to the heart of my real interest: understanding the nature of consciousness and the relationship of mind to body that underlies human potential. Psychic research is one facet of this larger subject. Therefore, it might be said that my interests have expanded from outer space to include inner space.

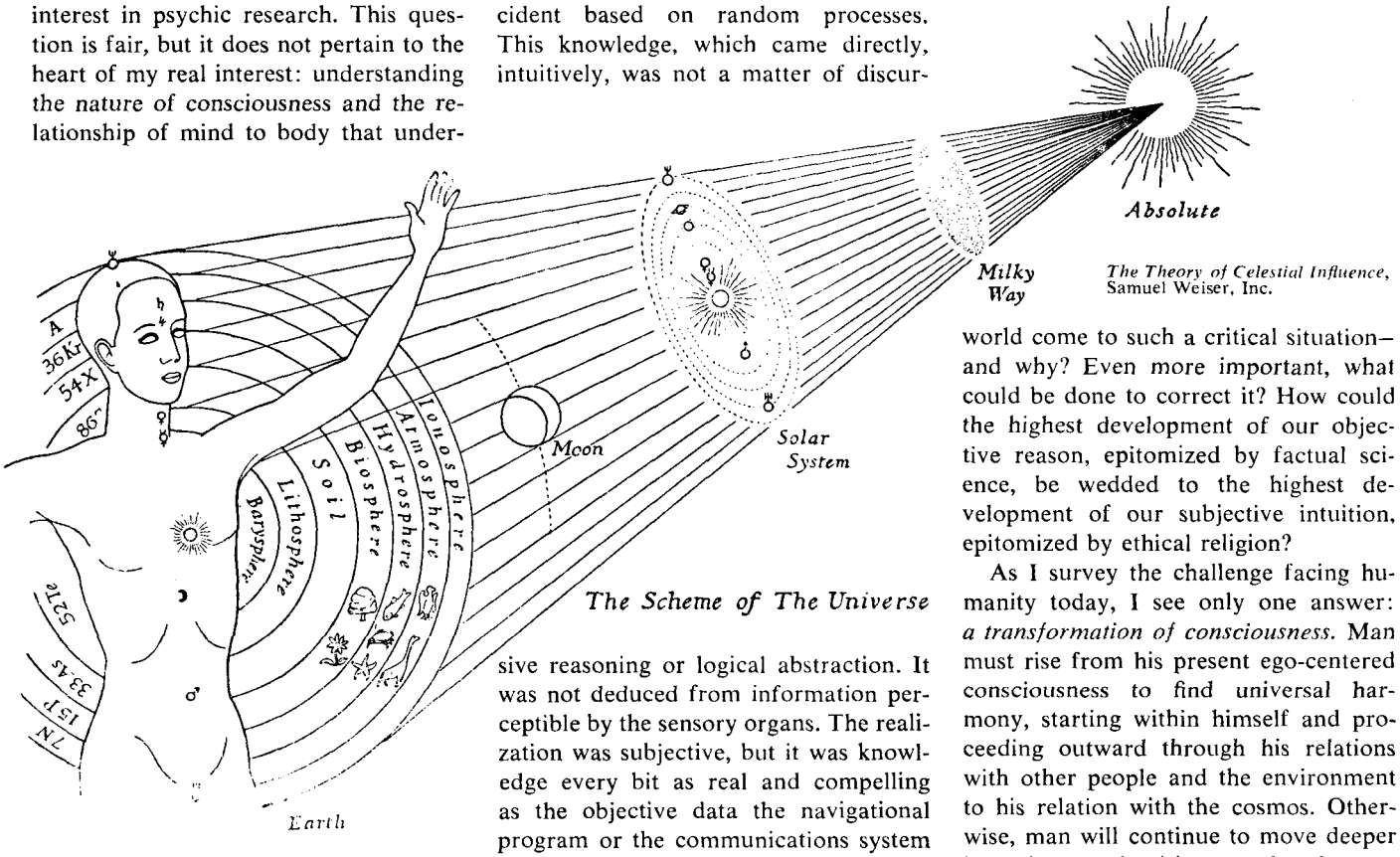
When I went to the moon, I was as pragmatic a scientist-engineer as any of my colleagues. I'd spent more than a quarter of a century learning the rational-objective-experimental approach to dealing with the universe. But my experience during Apollo 14 had another aspect: It showed me certain limitations of science and technology.

It began with the breathtaking experience of seeing planet earth floating in the immensity of space—the incredible beauty of a splendid blue-and-white jewel floating in the vast, black sky. I underwent a religious-like peak experience, in which the presence of divinity became almost palpable, and I *knew* that life in the universe was not just an accident based on random processes. This knowledge, which came directly, intuitively, was not a matter of discursive reasoning or logical abstraction. It was not deduced from information perceptible by the sensory organs. The realization was subjective, but it was knowledge every bit as real and compelling as the objective data the navigational program or the communications system was based on. Clearly, the universe has meaning and direction—an unseen dimension behind the visible creation that gives it an intelligent design and gives life purpose.

Then my thoughts turned to daily life on the planet. With that my sense of wonderment gradually turned into something close to anguish. I realized that at that very moment people were fighting wars; committing murder and other crimes; lying, cheating, and struggling for power and status; abusing the environment by polluting the water and air, wasting natural resources, and ravaging the land; acting out of lust and greed; and hurting others through intolerance, bigotry, prejudice, and all the other failings that add up to man's inhumanity to man.

It was also painfully apparent that the millions of people suffering in conditions of poverty, ill health, misery, fear, and near-slavery did so in large measure because of economic exploitation, political domination, religious and ethnic persecution, and a hundred other demons that spring from the human ego. Science, for all its technological feats, did not yet—more likely could not, in its present form—deal with these problems stemming from man's self-centeredness.

The magnitude of the overall problem seemed staggering. How had the world come to such a critical situation—and why? Even more important, what could be done to correct it? How could the highest development of our objective reason, epitomized by factual science, be wedded to the highest development of our subjective intuition, epitomized by ethical religion?



The Scheme of The Universe

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As I survey the challenge facing humanity today, I see only one answer: *a transformation of consciousness.* Man must rise from his present ego-centered consciousness to find universal harmony, starting within himself and proceeding outward through his relations with other people and the environment to his relation with the cosmos. Otherwise, man will continue to move deeper into chaos and crisis toward a destruction of his own making.

My interest in consciousness research began about nine years ago, when I first looked at parapsychology. I was quite skeptical—and ignorant—about the whole field. But, to be frank, I was actually searching for concepts that would explain the meaning of life—holistic concepts that I had not found during years of searching in religion, philosophy, and science.

So I started looking into extrasensory perception, psychokinesis, mediumship, and other phenomena. To my surprise, my disbelief about the validity of these occurrences began to disappear. As one

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Edgar D. Mitchell is founder and president of The Institute of Noetic Sciences in Palo Alto, Calif. The above article was adapted from the introduction to his recently published book, Psychic Exploration.

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trained to evaluate on the basis of empirical data, I could not possibly avoid the implications of the evidence of psychic research. To anyone with an open mind, it should now be clear that people have faculties associated with—but not limited to—their known sensory systems. The contemporary scientific model of man as simply a complex organization of organic molecules is insufficient for explaining consciousness. Human beings are more than mere lumps of flesh. They have a dimension that transcends the entity of the person and takes them into the category of the transperson.

That concept, of course, takes us right back into religion and philosophy. It presents a sound reason for religious beliefs—a rational basis for explaining why people throughout history have persisted in claiming that the physical world has a spiritual foundation. But it takes a change of consciousness if we are to "see" that foundation.

To help bring about that change, we need to study the nature of consciousness in all its manifestations. The value-free rational-objective-experimental mode of Western science, based on materialism, is not sufficient by itself for coping with the ever-increasing planetary crises besetting civilization. The intuitive-subjective-experiential mode characteristic of religion and Eastern traditions has much to contribute to the study of mind and consciousness. Noetics, which seeks to use the best of both approaches and to discover an acceptable value system, can play an important role in leading the way to solutions and in helping others to make the same discovery that I made in outer space.

Like mystical and religious experiences, psychic experiences can help a person become more aware and, when they are properly developed in an ethical framework, less self-centered. Psychic development is not a panacea, and it does not assure spiritual growth. But it is useful in objectively oriented thinking, because it can be a key to unlock the missing experiential component with which to expand awareness. It can play an important role in helping people become conscious of their participation in the continuing miracle of creation. It can be a major element in the long-sought formula for enriching human minds, transforming society, and generally aiding nature in the great work of evolving the race to a higher state of consciousness. □

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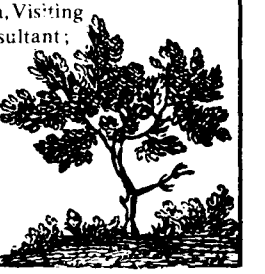

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Biofeedback: An Exercise in "Self-Control"

The power of mind over body has been instrumental in combating such ills as ulcers, insomnia, asthma, migraine headaches, and heart disease.

by Barbara Brown

Most biomedical discoveries are about bits and pieces of man's mind or body. It is not that these discoveries are not important; they have saved society the sadness of much disease and salvaged injured bodies and damaged minds. Significant as medical progress has been, it has not slaked the nagging feeling, the intuition, of most people that the occasional brilliance and power of man's mind in conquering nature could as well be turned to promoting the well-being of mind and body by action of the mind alone. As sophisticated as society has become, today's robust resurgence of interest in spiritual healing and psychic surgery is graphic testimony of a widespread belief in mind power.

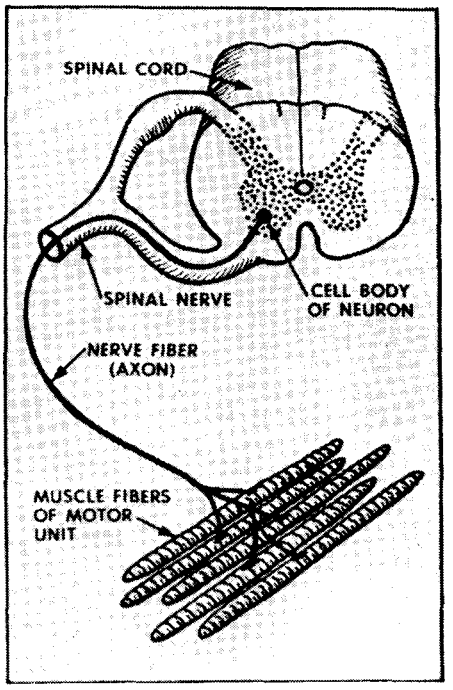
From the beginning of history, mentalists have challenged scientific authority, just as convinced that mind power controls the universe as scientists are that physical order controls man's destiny. Science has always won, for it is far easier to be convincing with demonstrations of physical cause and effect on your side. On its side, mind power has not been systematically corralled nor put to effective use. Mind power has not existed for most scientific authority, even when it fathomed mysteries or became engulfed in momentous ideologic conflicts.

Then suddenly, in the Sixties, like a series of underground nuclear explosions, experiments began rumbling throughout the country that presaged perhaps the greatest medical discoveries of all time. In the frantic research activity that has followed, it has become clear that man may, after all, have a mind resource to control his own being, down to the most minute fragments of his physical structure. Including his brain.

The simplest statement of the discovery is revolutionary: Given information about how any one of the internal physiological systems is operating, the ordinary human being can learn to control the activity of the system. It can be heartbeat, blood pressure, gastric acid, brain waves, or bits of muscle tissue; it does not seem to make much difference what function of the body it is as long as information about how it is behaving is made available. And generally, the more the information, the easier it is to learn to control the body function.

Most people can control what they do with arms and legs, with eye, face, or other muscles, using the kind of body control called voluntary. But until recently, medical science has believed and taught that nearly all other body functions, such as blood flow, body temperature, brain waves, or even residual muscle tension itself, were under automatic regulation and beyond voluntary control. Almost without warning this dictum has collapsed. The new research has shown that people can learn to control even these kinds of body function.

THE DISCOVERY of this ability of mind is abbreviated in the term *biofeedback,* an ideograph that describes the phenomenon of control over internal biological functions occurring when information about the function is "fed back" to the person whose biologic activity it is. It is a compound of a technology and a training procedure, using specially designed electronic instruments to detect and monitor physiologic activities (such as heart rate or brain waves). The individual practices to control the action of the monitor by manipulating his mental and internal activities, and the result is a learned, voluntary control over the physiologic functions monitored. It is a technique for extending the capabilities of the mind to control the body—and the mind.



The discovery occurred when researchers began giving information about body activities directly *to* people rather than recording it to be filed away for their own research or medical uses. It is the return of information to the individual that is crucial to the biofeedback process. For centuries medical men have laid claim to the increasing volumes of information about human bodies, but never before have they shared it. Somehow medical opinion had decided that information about the workings of one's own body could be hazardous to one's health. But medical opinion was wrong.

The implications of biofeedback are revolutionary and perplexing, because biofeedback research itself is dramatic and mystifying. In Dr. John Basmajian's neuroanatomy laboratory, for example, ordinary people are shown oscilloscope tracings of the spontaneous electrical activity of various small groups of their own muscle cells, activity detected by sensors on the skin over a muscle. With almost psychic power, these ordinary people begin to control, selectively, the minute electrical activity of different groups of muscle cells—voluntarily—just as they can voluntarily control the whole muscle when they want to move it. However, now they are activating as few as three muscle *cells* simply by deciding to do so.

Basmajian further taxes our capacity to conceptualize such mind control by demonstrating that the site of control

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Barbara Brown, a pioneer researcher in biofeedback, is author of New Mind, New Body —Bio-feedback: New Directions for the Mind *(Harper & Row).*

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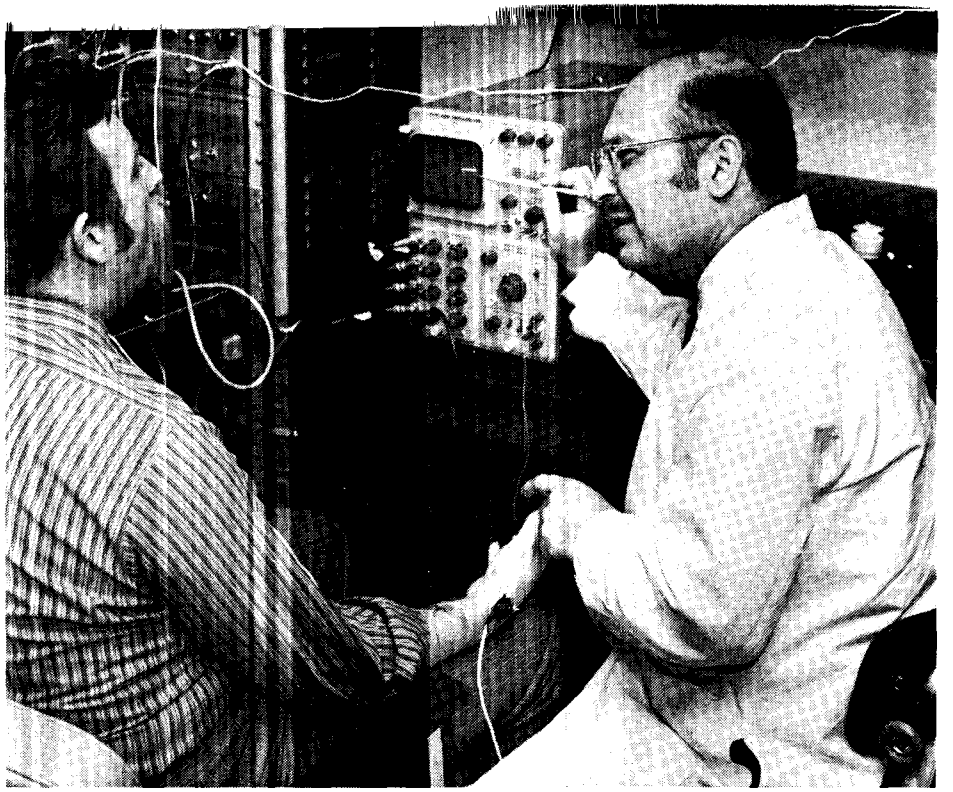
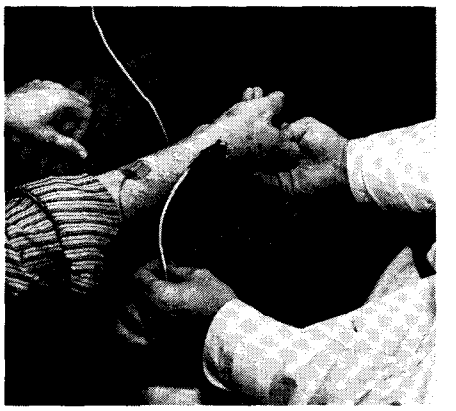


Mind-body hookup—Dr. John Basmajian of Emory University connects a subject's nervous system to a biofeedback device for monitoring electrical activity. Diagram shows relationship between nerves and muscles. Below, close-up of connections to subject's thumb.

Photographs: Floyd Jillson;
Atlanta Journal-Constitution Magazine



actually occurs in single motoneuron cells in the spinal cord. His subjects (and the subjects of many other investigators) learn to activate these single cells within as short a time as 15 minutes, sometimes much less. The precision of the control is extraordinary: To activate one cell independently means that other related cells, normally involved in muscle movement, must simultaneously be suppressed. Yet despite the facility in learning the control, and its complexity and precision, the human mind appears to be at a complete loss to explain how it accomplishes this extraordinary feat. The reports of most people are that they know they *can* do it, but they do not know *how* they do it.

Or, as in the laboratories of Brener and Hothersall, it was discovered that human beings could—unconsciously—learn to control a body function traditionally believed to function automatically: the rate of the beating heart.

Like so many other experimental psychological studies, this one sounds more like a practical joke than research; yet the results are impressive and interesting. Volunteer subjects were asked to make a device produce different pitches of tones "by purely mental means." A red-light signal was a request to make high tones, and a green light was a request to make low tones. Presumably the subjects did not know that they were, in fact, directly wired to the tone-producing device and that it was the amplified electrical energy of their own heartbeats that activated the tones. When the heart accelerated, the tones were high; when the heart slowed, the tones were low. With a little practice, the subjects learned to manipulate the tones. Incredibly, they remained unaware that their own heartbeats turned on the tones and that it was their unconsciously learned control of heart rate that caused the tones to change.

In the brief span of time during which biofeedback has been with us, there have been more reports confirming its validity than for almost any previous biological discovery in an equivalent period of time. Its implications for both theory and applications are almost limitless, for when we come right down to it, there is little about the functioning of human beings that does not in some way depend upon the feeding back of biological information to the generator of that information. The excitement that biofeedback has brought is the discovery that man's mind can process and understand even his own cellular information and use it to extend his control of self far beyond that ever before believed possible.

Take the role of biofeedback in tension and anxiety as the simplest example, but one with perhaps the farthest-reaching potential. The majority of emotional problems, and perhaps a good many medical problems as well, stem from the excessive tension and anxiety of today's fast-paced world, and the tensions are directly and immediately manifest as muscle tension.

In medical science the vast therapeutic benefits of relaxation have been known since the early days of this century. Although remarkably successful in many emotional and medical problems, the medical use of relaxation has been limited because it is time-consuming and requires more patience and persistence than most ill patients can summon. This relative impracticability has led therapists to neglect the fact that it is the intimate relationship between muscles and mind that becomes distorted under mental and emotional tension, that somehow this affects other body functions, and that effective relaxation can relieve those emotionally caused illnesses called psychosomatic.

To many relaxation theorists, anxiety (emotional tension) and relaxation are mutually exclusive. Certainly it has been learned, both medically and psychologically, that where there is anxiety, there is muscle tension, and that when muscle tension is relieved, so is anxiety.

Physiologic studies suggest why this may be true. The tension of muscle cells is adjusted by means of a feedback control loop operating between tension sensors in muscle cells and brain areas concerned with effective muscle movement. The control system, operating something like the household thermostat, compares actual tension with what it should be for a given situation and initiates activation of appropriate adjustments. This linear mechanism is ideal for moving muscles and for mobilizing muscles as a first line of defense. The system does not, however, cope well with the way human beings re-

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act to social pressures. By social custom physical action is tempered, submerging the defense posture into an unconscious intention to be ready for action, to be alert and tensed. When emotional tension and its muscle-tensing effect are prolonged, the system undergoes adaptation and the control becomes set to higher and higher levels of tolerated muscle tension. It is an insidious accommodation that leads to the muscles' becoming set into patterns of tenseness. Its continuous-loop nature feeds upon itself, anxiety tenses the muscles, and the increased tension of muscles keeps the mind apprehensive. But because it is a continuous loop, intervention can be either in the mind or in the muscles. Effective psychotherapy can relieve muscle tension, and effective relaxation procedures can relieve anxiety.

"It has become clear that man may, after all, have a mind resource to control his own being, down to the most minute fragments of his physical structure."

BIOFEEDBACK-ASSISTED RELAXATION is so reasonable that it is surprising it has taken so long to discover. With its ability to amplify a hundredfold, it detects that muscle tension persisting even when the muscles appear at complete rest, the tension built up from social pressures. This residual tension is amplified and converted to a form of electrical energy that can operate meters or any other convenient signal. Because a signal like a meter constantly reads and displays the tension, it can be perceived as it fluctuates over time. Although this is a new form of muscle information, the brain uses it to exert voluntary control over the otherwise-imperceptible tension level in the same way that it uses internally sensed information from muscle sensors to move muscles.

In much the same way, symbols of the body's other functions are used to bring them under voluntary control. The diversity of functions—such as peripheral blood flow, blood pressure, heart rate, intestinal contractions and secretions, skin electrical activity, and brain waves—that are responsive to this learning paradigm sharply implicates the intervention of complex mental activity in the automatic regulation of the body.

A strange blindness has prevailed in modern science about the role of the mind in the catalog of human abilities. The failure of the mind sciences to conjecture meaningfully about mind capabilities is easily seen in their indifferent attitude about the way the mind-brain can supervene in what we take to be the automaticity of reflexes. Take blinking and winking, two simple, related, but quite different acts: one automatic, the other learned. Nearly every physiologic system of the body has a similar automatic mode for its fundamental operation, and now biofeedback has shown that each automatic control system can be additionally influenced by higher mental activities. Yet until this discovery, science had put little thought to what brain activity might occur when ordinary reflexes are controlled mentally, as when blinking is done intentionally and becomes winking. There is little, if any, concrete neurophysiologic knowledge about how volition turns into action.

There are other unacknowledged dimensions of voluntary control. Because intention can select and direct *any* physiologic action, it can be deduced that the decision to intervene actively and specifically in an otherwise automatic biologic activity may be a function of mind relatively independent of specific physiologic systems. This possibility is reminiscent of metaphysical thought: If intention—the will—can be mentally evoked and applied to a variety of biological actions with molecular specificity, it is necessary to postulate other mental actions of similar relative independence. The *decision* to do something must be implemented; it needs mechanisms to select the body system and to direct or carry out the intent.

As a matter of fact, the biofeedback phenomenon has already rather startlingly revealed a semi-independent role for sensory information. Bundles of sensory information once believed to play a subsidiary role in directing various physiologic activities can, instead, be mobilized to assume a primary role, as when visual information is used to control muscle tension or is substituted for visceral information to control heart rate. This unexpected substitution of sensory information is a sophisticated action of the mind-brain and one that begs for experimental clarification by its implications for extending mind abilities.

Until biofeedback and the recognition that higher, complex mental processes could alter automatic functions, the concept of intention, or voluntary control, was considered exclusively in terms of control of muscular activity. Yet despite a century of research, the decision-making part of brain activity has eluded physiological and anatomical definition. The paucity of information about the purely mental activities of the brain is not generally appreciated by mind scientists. The brain scientist becomes enmeshed in the complexities of neural and biochemical elements, while the experimental psychologist attempts to define mental capabilities largely in terms of behavioral responses to changes in the environment.

So the authorities on the functions of mind have data chiefly for reductionist theories to describe the abilities of the mind, theories circumscribed by the physical nature of the brain and physical responses to physical stimuli. Any experiencer of hallucinogens, or any religious mystic, could give more recognition to the existence of mind and its unique place in nature than could any mind scientist. It is as if laboratory-man, no less than primitive man, fears the unknown. Rather than seeking to learn and to use the non-ordinary capacities of mind, mind scientists (who are mainly brain scientists) have worked to keep the awesome power of mind within the limits of its physical confines.

I do not argue that ultimately the brain scientists may not prove out their theories; what I argue is that they have dogmatized rigid inhibitions for using mind, and these have captured our social standards. We have set limits and norms for intelligence and creativity and outlawed flights of mind. It was less science than a changing social conscience that allowed some minds to see the ability of mind to control itself and its body in experiments that were little different from hundreds of earlier experiments that had discouraged such thoughts.

THROUGH BIOFEEDBACK we now know, as perhaps we should have always known, that the mind-body cannot direct the activities of the body unless it has information about what is going on in the environment of the body, its tissues, and its cells. And we should have known, too, that if the mind-brain cannot operate without information from

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the body, and the body cannot operate without information from the mind-brain, then mind-brain and body are not merely connected, they exist and function as a unit. There are volumes of experiential and medical documentation confirming the inseparability of mind and body; yet professional therapists, by tradition, by certification, and probably by economic considerations, assume responsibility for only one aspect: mind *or* body. Even with the development of psychiatry, medical science continues to impose a schizophrenic therapy on the problems of illness. The capacity of mind to regulate and heal the body, and itself, has been short-shrifted almost out of existence; problems of mind especially are nearly always first attacked by salving minds with drugs.

The unexpectedness of the biofeedback phenomenon stimulates more philosophic scientific conjecture than does any previous psychophysiologic research. It has taken some time for most researchers to realize that this "new" capacity of mind is most likely an extension of the inherent capability of man, and animals, to exert voluntary control over their own beings. Just how we voluntarily control anything about ourselves is still a mystery, but no matter how the phenomenon is viewed, it proceeds from a sophisticated action of the mind-brain. The fact that learning to control physiologic activities occurs without obvious use of conscious effort and without conscious understanding of how the control is accomplished is a dramatic confirmation of the remarkable capabilities of mind.

It has been, of course, disturbing to find that subjective knowledge of how individuals accomplish control of body functions could rarely be defined in conscious awareness. If the sensation of manipulating distant body activities is so elusive as to escape descriptions that can be communicated, then one is led to conjecture that a non-conscious awareness guides the entire process. And a complicated process it is, one that involves sense perception of abstract information (such as a meter reading) about a physiologic activity, one that organizes, associates, and integrates the information, then disperses correct directions to be transmitted neurally to the organs to change their activity according to a predetermined effective objective.

The non-verbalizable aspects of consciousness are a no-man's-land, uncharted and unpartitioned, without physical landmarks or guideposts. The scientist hesitates to enter such a strange land; yet the obvious facility of the mind to learn control over even the most vital of the body's functions can provide the scientist with physical indices for marking the action of the subconscious mind. To chart this long-hidden expanse of mind is one of the most exciting future uses of biofeedback.

THE BIOFEEDBACK PHENOMENON also generates new conjecture about the structural capabilities of the body. The rapidity and ease of biofeedback learning is difficult to account for by known theory and literally mandates new insights for study of those internally generated mental abilities that shape what our minds and bodies do. If people can so quickly learn to control events in their bodies that they scarcely knew existed, are they reactivating a lost ability, or are they evolving a new capacity of mind? Either conjecture is provocative. The fact that we, and our animal relatives, do voluntarily control our major life's activities suggests that the control ability has always existed. If it were a new, evolving capacity, chances are it would be manifest as an erratic, fumbling attempt to control the microcosms of our bodies. But if, as in Basmajian's experiments with single cells buried deep in the spinal cord, the human mind can learn full control in a matter of minutes, is it because the ability to control single cells has always existed? If it has always existed, has our reluctance to recognize it been because the idea that mind can alter physical nature has been too overwhelming conceptually to our primitive understanding of the physical order of the universe, or too God-defying, to bring into conscious appreciation? Is it possible that man has suppressed a higher level of mental function, one that regulates every cell of the body?

And will the extraordinary potential of the biofeedback breakthrough be realized, or will the tradition that requires substantive proof of the limits of mind continue to restrain explorations of the endowments of mind claimed by artists, musicians, mathematical geniuses, inventors, mystics, and drug-takers?

The sticky point is that our society has accepted a good bit of scientific theory about the mind as fact, accepting definitions of mind as bounded and limited by the physical nature of the brain. The concept that the mind functions one-to-one with brain processes, a theory for which there is really very little data, should not be accepted as an unwritten limit to the faculties of the mind. Rather, because science is a long way from defining mind, it should be just as valid to explore the mind subjectively as it is to explore it by means of the objective measures currently used that are admittedly inadequate, meager, and often inappropriate.

"I watch reports of new research . . . and I see the security blanket of traditional methodology . . . smothering the vital mechanism of a 'new' mind."

We should by this time be well aware of the powerful consequences of untracking the mind and breaking its limits by means of drugs, the musical experience, or the emotional overloading of unorthodox experiential psychological techniques. While scientists themselves avoid recognizing the powerful impact of awareness-raising, consciousness-expanding, creative explosions that have marked the non-scientific society since the early Sixties, there can be no doubt about the revolutions in thought and conscience and consciousness that have occurred. New attitudes have developed about war, about social responsibility, about life values, about the environment. These are powerful changes in mind function, which have, in fact, significantly altered our notions of reality.

And yet, as a member of the scientific community, I watch reports of new research that purport to explore the principle of biofeedback, and I see the security blanket of traditional methodology and concept smothering the vital mechanism of a "new" mind, shaping experimental forays and conclusions to conform to concepts of mind that yet other evidence suggests may be illusory. It is like the Western attitude toward yogis. Until biofeedback, appropriate scientific experts refused to acknowledge the possibility of control of the physical body by mental disciplines. Now that biofeedback has shown that similar con-

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trol can be attained through technologic aids, the conclusion is drawn that the yogic process is a biofeedback process and that the biofeedback process is little more than rote learning. That such conclusions are drawn without data is ignored; it seems obvious to these experts that the similarities must exist and, more comfortingly, that the model for explaining human behavior can be preserved intact. And they continue to forget that the model does not explain why and how we select our goals, or what intention and creativity are.

For the immediate, practical applications of biofeedback, it may make little difference how the nature of the phenomenon is viewed, that is, whether one views it as a mechanical learning contingent upon rewards or as a capacity of mind in which complex mental processes can be marshalled by other complex mental processes that give rise to intent and direction. It will make no difference how the effect occurs, for the ability of the mind to exert voluntary control over body functions can be used effectively to relieve a startling number of distressing conditions of body and mind. Biofeedback has been successful in an unbelievable array of problems of health: tension and migraine headaches, cardiac irregularities, high blood pressure, peripheral vascular disease, gastric ulcer, insomnia, epilepsy, asthma, spastics, learning problems in children, and a host of other troublesome medical and psychological problems in human beings. And along the way it is opening the door to a more holistic approach to therapy.

The future of biofeedback is uncertain only because no one knows the limits of mental control of mind and body. A wide variety of physical and emotional illnesses are certain to be relieved. We should be able to learn how to keep our bodies and minds in states of good health because we now have the means to become aware of their best operating conditions. We have only now begun to explore what all of our brain waves mean to human mental activity, and in the future it seems likely that we will be able to control many of the numerous specific brain waves as well as patterns of brain waves that reflect the activities of our minds and states of consciousness. We should be able to become so aware of the best states of minds and bodies that we can achieve both internal harmony and harmony with the universe. □

The Case for Meditation

by Lawrence LeShan

Meditation, only a decade ago, was something that we vaguely knew was done by yogis in India, a few hippies, and some far-out church groups in America. Now it is being practiced more and more by students, housewives, business and professional men and women, and a wide variety of other people. Meditation has at last become respectable. Recently the National Institute of Mental Health gave Harvard a grant to study one form of this activity—transcendental meditation.

In its original and most basic definition, meditation is a tough-minded and disciplined approach to the personality in which one regularly does mental and emotional exercises, like working out in a gym. The purpose of such a meditation program is to strengthen the integration and effectiveness of mind and personality in much the same way as a gymnasium program affects the body.

Over the years, however, the meaning of the word *meditation* has widened so that it is now generally understood to include three separate techniques in addition to the original definition: (1) deliberately concentrating on a subject with one's usual way of thinking, (2) relaxing and letting the mind wander or go blank, and (3) listening to someone read a passage, generally of high moral tone.

Coming on the scene thousands of years earlier than psychotherapy, and developing out of a different background, meditation nonetheless shares many of psychotherapy's goals. These goals include developing the capacity to transcend the painful and negative aspects of life, the ability to live with serenity and joy and increased efficiency in everyday life. Meditation also frequently has a goal that the usual psychotherapy lacks: the attempt to know by direct experience one's relationship to the cosmos and to feel that one is so much a part of it that there can be no separation or alienation from it. This is perhaps the greatest contribution meditation has made in human history—the feeling of connectedness, of a universal all-ness that is associated with an altered state of consciousness.

The routes psychotherapy and meditation follow toward these goals are quite different. If, suffering from a severe anxiety attack, I go to a psychotherapist, he will be primarily concerned with the content of my personality, with the meaning of the anxiety on various levels of consciousness. He will assume that as the content is reorganized in a healthy manner, the structure will automatically be strengthened. If, with the same anxiety attack, I go to a specialist in meditation, he will be primarily concerned with the structure of my personality and will give me exercises that he believes will strengthen this structure where that is needed and make it more flexible where that is indicated. He assumes that as the structure is strengthened, the content will automatically reorganize itself in a positive manner. As far as we know today, both are long, difficult processes that—if worked at diligently—probably work about equally well. They are also the best we have today. There is probably about the same percentage of incompetent teachers of meditation as there is of psychotherapists. A development that appears to be beginning today is research on the integration of the best features of both.

ALTHOUGH IT IS WIDELY BELIEVED that meditation originated primarily in the East, this notion is not true. The same techniques for improving our personalities and our personal relationships were developed over and over again in both East and West in different periods and cultures: In India in the sixth century B.C., in medieval monasteries, in Mideastern deserts in the fifth to twelfth centuries, in tenth-century Japan, in eighteenth-century Poland and Russia, and in a wide variety of other times and places, the same basic methods of meditation were discovered, explored, and used. The clearest training manuals in this field were probably those written in the West. They include *The Philokalia* (the Greek Orthodox tradition), *The Way of Perfec-*

Lawrence LeShan is a research psychologist and the author of How to Meditate: A Guide to Self-Discovery *(Little, Brown) and* The Medium, the Mystic, and the Physicist *(Viking).*

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Sensory Awareness, Viking Press

Inner quiet—When the act of stretching becomes meditation and not exercise.

tion by St. Theresa of Avila, and *Practical Mysticism* by the twentieth-century Englishwoman Evelyn Underhill.

Meditation is not a quick and easy road to salvation, peace, "enlightenment," or anything else. If we have learned any one thing, both in the serious exploration of personality in the West during the past 80 years and in the experience of meditation over the centuries, it is that real personality change takes long, hard work. Meditation has, however, proven richly rewarding to many of those who have worked with it. It does seem to lead to our being more at home and at ease with ourselves, others, and the universe we live in. Meditation seems to provide healthier psychosomatic integration as well as increased efficiency in everyday life. Western mystics (who have worked long at meditation) are especially noted for their contributions to the arts and sciences and for their business ability.

Meditation has, in the past, been practiced largely by schools that were small and difficult to find, and these schools required much patience before one was accepted for training. Today these same schools are rapidly expanding and openly searching for more students. They all make the same statement regarding this change. They have come to the conclusion that the world is going downhill so fast that unless the carefully acquired and hoarded knowledge of centuries is used now, it will be too late.

TEACHERS ABOUND today—some competent, some frauds. You can generally tell the frauds by certain signs. If a teacher promises you easy methods; if he is on a "guru" trip and says, in effect, "Follow and obey me without thought or question, and I will lead you to enlightenment"; if he runs his teaching like a big business; if he says his is the only system that works—walk rapidly to the nearest exit. If he imparts "secret information you must tell no one," he probably belongs in this category as well. Most importantly, a teacher should be judged according to what kind of person he is. If a system works to help the student grow in the desired directions, and if the teacher knows the system well enough to teach it, it should have had an effect on him. Unless he or she is the kind of person and has the kind of human relationships one respects and admires, it is wise to look elsewhere.

If we can combine the new psychological insights with the old knowledge of mystical training in meditation, perhaps we will be able to help human beings live in greater harmony, both within themselves and with each other. □

FRASER YOUNG
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C D H A W B Y A Q D N W L G
D A T W B L G — Y W Y P T A L
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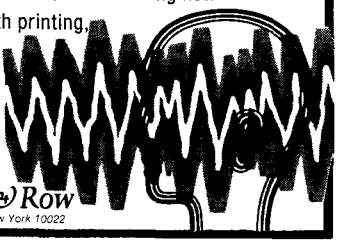

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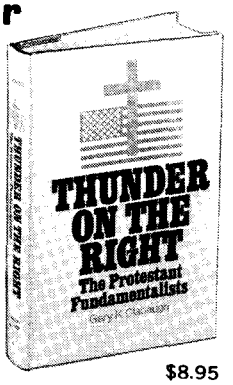

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Man the explorer, master of earth and sky, now begins the ultimate adventure—turning inward to map his own innate, infinite potential.

by Jean Houston

In our laboratory at the Foundation for Mind Research (F.M.R.), a pianist is put into a light trance state by simple verbal suggestion. As she goes deeper into trance, she is instructed to practice a sonata that she must soon perform at a concert. It is a piece she knows well but has not played in a long while. She is now told to take all the time she needs for perfecting the piece. Upon emerging from trance, she says she feels much more confident after an intensive hour of rehearsal. So saying, she sits down at the piano and demonstrates how much her playing of the sonata has indeed improved.

Two remarkable things have happened. The improvement took place even though the pianist had only *imagined* the rehearsal session. Yet the exercise had done her as much good as if she had actually practiced on a real piano. The other, and perhaps more remarkable, aspect of the experiment: Though she subjectively had a good hour's practice, in fact only one minute of "real" clock time had passed!

How to explain these phenomena?

We freely admit how incomplete our present understanding is. But while others explore the neurophysiological pathways in the hope of pinpointing the precise mechanisms, we can make some good guesses. Athletes, astronauts, and yogis have long known that this technique works—that some little-understood "ideomotor" reflexes exist by which the mere *thinking* of an action can somehow signal the involved muscles to respond, albeit imperceptibly. This phenomenon was known to the late F. Matthias Alexander, whose psychophysical theories so profoundly influenced such thinkers as John Dewey and George Bernard Shaw; it is even better known to the contemporary genius of psychophysical engineering, Israel's Moshe Feldenkrais. But the action practiced in the imagination *must be known to the body from past experience.* It won't help to imagine that you're playing a sonata or hitting a tennis ball if you've never done these things. And the "imagining" must transcend our usual lazy imagining; it must be concentrated and powerfully evocative—a total *mind-body visualization* of the act.

But what of the time-compression effect that enabled the pianist to do an hour's subjective practice in only a minute of objective time? Here again the precise neural mechanisms are not yet known. But we do know that in an altered state of consciousness, such as the trance state represents, we can bypass purely *linear* time—where events proceed step by chronological step as though narrated in verbal sequences. Again, the mind-body visualization process somehow integrates the experience into an accelerated mental process (AMP). In fiction we often read about a character's whole life unfolding before him in a split instant before death. This phenomenon is now corroborated by data collected over a period of time by members of the Swiss Alpine Club from climbers who, believing their death was imminent, underwent exactly such experiences.

Let me cite one more striking example from our own lab: A songwriter in a trance is told to wander into an imaginary café in a distant city where she will hear an imaginary singer singing songs she has never heard before. She does so, in accelerated time. When she is out of trance, we ask her what happened—and, as part of her account, she spends 15 minutes singing a pleasant and original number and portions of two others. We are not suggesting that she was teleported to some strange other world to hear these new songs—only that her creative capacities had been somewhat enhanced so the process could take place.

This creative potential is only one of a whole range of capacities that may be tapped—and tapped not only for officially "creative" artists but also for ordinary people everywhere; and this is what gives the greatest excitement to our quest. In an era when our nation has spent billions of dollars and made prodigious efforts in an astronaut program designed to put the first man on the moon, we now propose a "psychenaut" program, the aim of which is *to put the first man on earth.*

Though my phrasing is whimsical, the goal is by no means frivolous. Billions of men and women have lived and died here, true enough, since *Homo* first became *sapiens.* But we at F.M.R., in growing agreement with other explorers along the same frontiers, have come to believe that never in history has there lived on this planet—with perhaps the rarest individual exceptions—the person who has attained his true potential as a whole human being. This is the more aware, more realized human being we seek to put on earth.

The psychenaut program would be an exploration of inner space. It would map the mind and tap its unrealized capacities. It would acquaint the psychenauts with the phenomenal contents of their own beings—their mind-body systems—and teach them to employ and to enjoy

Bonnie Freer

Real and imagined time—A goo

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...ur's practice in a matter of minutes.

the multiplicity of human qualities that seem almost unattainable on first encounter. Through intensive training, psychenauts would have new control over their creative energies, their health, their experience of time and space, heat and cold, pain and pleasure.

This exploration of the farther reaches of human consciousness typifies a new kind of mind research, already well begun. Scientists, psychologists, and technicians of every stripe are gathering together with priests, shamans, mystics, artists, madmen, healers, and yogis, in conferences, academic seminars, laboratories, and ashrams, in a curious blending and interchange of ancient *gnosis* with contemporary know-how. The result is a strange yeasting of East and West, science and ritual, the distant past and the emergent future. The science of man is thus becoming much richer than what we used to call psychology.

As we conduct this research, we are of course in for surprises, because much of our mind-body system remains a mystery. But many of the "new" capacities have really been known and used for centuries. There has simply never before been a major systematic effort to harness them on a large scale. The idea is not to develop a handful of supermen whom the many will admire. Rather will the program be designed *for* the many. Only a few astronauts could hope to reach the moon, but the psychenauts who finally arrive on earth could well number in the millions. All authenticated discoveries—and rediscoveries—would be democratized by incorporating them into the educational process at the earliest stages of life.

Look at the life of the average person today, even in the most enlightened and affluent nations. In early childhood already a crippling of the physical (though never *purely* physical) person begins at the most fundamental levels. (See Robert Masters's article on the next page.) Meanwhile society sanctions the shackling of the mind and the placing of blinders on consciousness. Out of the broad spectrum of possible states of consciousness, we lock ourselves (and one another) into a recognition of only a narrow range of states that we then call "normal." This narrow band might be termed the "cultural trance"—that is, those visions of reality that a given culture permits. Thus we limit our experience, dilute (even at times deny ourselves altogether) many of our natural capacities, and effectively prevent the emergence of our full humanity.

Our image of ourselves may be largely to blame. Until very recently our dominant self-image has been that of *homo laborans*, man the worker. The man who defines and discovers himself exclusively in terms of what he does in order to put food in his mouth and to maintain a roof overhead becomes proficient in only those skills and potentials that enable him to subsist. His vision narrows, and he dissociates himself from his own body as well as from the body of nature. He lives to manipulate. And he looks outside himself for the fulfillment of his needs.

We have not changed much in this respect since pre-history. Our sophisticated technology is in many ways merely an extension of the ax, the stone, and the spear. We have invented prosthetic extensions of our hands, feet, eyes, and senses, but our primitive materialistic outlook has kept us from discovering—or even looking for—our own innate powers. The same outlook is what has brought us to the brink of an ecological holocaust.

Will the psychenauts, then, retreat from the outside world and withdraw into themselves? Not at all. To do so would be self-defeating. It is enormously significant that the current crisis of consciousness—the loss of a sense of reality felt by so many, the rising tide of alienation—occurs concomitantly with the ecological destruction of the planet. We are forced into the realization that a human being is not an encapsulated bag of skin that lives in isolation. He is not only mind-body but also organism-environment. The healthy psychenaut will have to harmonize the inner and outer worlds.

At F.M.R. we have for more than 10 years been engaged in a kind of precursor psychenaut program. We have worked with hundreds of research subjects, representing a wide sampling of the population. With them we have experimented with the so-called altered and expanded states of consciousness. We have seen the remarkable speeding up of normal mental processes, already mentioned, the control and enhancement of all the senses, the modulation of pain and pleasure. We have learned much about religious and "peak" experiences, about the nature and facilitation of creativity, about the programming and practical uses of dreams. We have investigated some of the phenomena associated with parapsychology. We have been able to impart, through biofeedback training, physiological control of internal and involuntary states. We have learned that the body *can* be re-educated.

From all this and more has emerged the conviction that ordinary people, given the opportunity and training, can come a long way toward attaining their unsuspected potential. Once they can emancipate themselves from a host of anxieties, fears, inhibitions, outmoded and unflattering images of themselves, they can quickly begin to think, feel, and *know* in genuinely new ways, and to aspire, within realistic limits, to a multi-dimensional awareness of their mind-bodies and the environmental context in which they are immersed.

Training to restore an integral sense of body-mind comes first. (See again Dr. Masters's article.) Over a period of weeks, months, and in some cases years, research subjects learn to master these psychophysical procedures and at the same time to experience altered states of consciousness. Breaking through the surface crust of what we ordinarily call consciousness—the "cultural trance"—is all-important to success. The best place to start is outside the range of this "normal" consciousness.

Throughout history some people have known this fact and have invented or dis-

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covered many techniques and systems for escaping this limitation; to alter consciousness as a gateway to subjective realities, to heightened sensitivity, to esthetic and creative apperceptions; and to make consciousness available to religious experience. Ritual drumming, dancing, chanting, fasting, the ingestion of mind-altering plant substances, yoga and meditative states—these and many other means have been used to suspend the cultural trance so that alternate realities and solutions could be perceived.

We have worked with many of these ancient and "primitive" procedures, employing contemporary counterparts and methodologies, occasionally marrying ancient technique to modern technology. We have also invented or borrowed new instrumentation by which depth probings of the psyche can be accomplished—and capacities that have been blocked can, to an extent, be unfettered and guided experimentally. We have used sensory-deprivation chambers in which the subject, deprived of his usual visual and auditory reference points, begins to hallucinate and projects his own internal visual and auditory structures. This experiment has helped us to study the image-making

The Psychophysical Experience

by Robert Masters

In the present "normal" course of human development, even by the end of the third year of life, coordination has become impaired in most persons. By the time that an individual has reached his late teens, he is likely to have marked muscular and postural defects. The body is already twisted and tilted, fewer movements are performed, and some parts of it have assumed rigidly fixed positions. The individual has lost awareness of the body image (the body's surface and the joints of the skeletal structure) to the extent that his actions become more and more automatic and patterns of muscular tension have developed of which he has little or no consciousness. Deterioration of posture (the correct positioning of the body with respect to gravity) means a constant *excessive* expenditure of energy in the performance of everything he does, including even standing and sitting.

Not only ordinary persons but also all but a very few experts fail to recognize these and other defects. Physicians and physical-education instructors take such changes for granted—when they notice them at all—and lack even a conception of how the human body *ought* to feel, of how it ought to move, and of the extent to which kinesthetic consciousness has been diminished and sensory responsiveness diluted. Only the *exceptional* debility is noted, and the "healthy, well-functioning body" is considered to be one not crippled by glaring abnormalities.

Such fundamental ignorance is self-perpetuating. We have no way of knowing that our incorrect posture makes our bodies feel heavy and that it is wasteful of energy—unless, with the posture corrected, we then learn by experience that the body feels almost weightless and that movements become smooth and flowing. Until awareness is restored to our bodies, we have no way of knowing that tensions have afflicted the muscles, that our joints have stiffened, and that we customarily move without any awareness of how our most routine actions are performed. Only when we have regained awareness and have experienced our bodies as they ought to function will we be able to determine what is "right" and what is "wrong" in our self-use.

WESTERN MEDICINE and physical education stem from ideologies that have separated mind from body and that, moreover, are more anciently rooted in contempt for the body and matter in relationship to spirit. Western thought has instilled in us a basic, if often unconscious, disparagement of pleasurable feelings and sensations, of awareness in the body, and of basic intentions toward the body that go beyond its maintenance as a dwelling place for mind and as a vehicle for the performance of constructive tasks. Hence the notion of "health" that is limited to states that will not distract mind or interfere with work. Even the training of athletes is aimed at optimizing specific task performance.

The goals of conventional physical education do not aspire beyond giving strength, stamina, and some suppleness to the human body—the three main criteria of fitness recognized by Western systems. These are all worthwhile, if limited, goals, but they ignore the fundamentals of correct body use and the body awareness essential to such use. In practice, most physical training consists of mere mechanical repetition of movements and only a very limited range of movements when the possible range is considered. Such exercise has value only inasmuch as it stimulates circulation and uses the muscles. Because it leaves basic defects uncorrected, actually it strengthens the defects. Most importantly, perhaps, most exercise is boring, strenuous, and typically competitive, so that most persons experience it as something unpleasant—almost a kind of punishment. This negative conditioning frequently results in a lifelong aversion to physical exercise, and when it becomes imperative, for reasons of health, that an adult exercise, the problem of motivation is constant and obstructive.

In adulthood we are prone to the incorrect use of the body, the persistence of tensions and wastes of energy, and negative attitudes toward physical training, all of which are conducive to emotional and physical sickness, premature aging, and almost certainly, shortening of the life span. The limiting of movement to a few stereotyped actions diminishes the range of activities we engage in. Fatigue, the depletion of energy resources, has similar results. Appearance deteriorates, as does the body, and we acquire a potent orientation to, and acceptance of, aging and death. Physical education, in failing both to teach a body-mind understanding and to motivate people to care for themselves, causes a tragedy of staggering dimensions.

Consideration of this tragedy, along with the desire to apply some of our research findings in the field, led us first to a search for already-existing systems, not of physical, but rather of *psycho*-physical, education—that is to say, systems that do not divide the body from the mind or ignore the importance of consciousness, but instead seek to work with the unity of body and mind that constitutes the human person.

Most of the methods approaching that ideal originated centuries ago in the East, where there has been a traditional emphasis upon the study and expansion of consciousness and where the aim has been a positive realization of the body's capacities for sensory experience, for

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processes of the mind. Until 1965, when legislation ended most such research, we also experimented with psychedelic drugs, especially LSD.

Stroboscopic lights have enabled us to stimulate ideo-retinal patterns in order to study "eidetic perception" (the images seen when the eyes are closed). We have used and monitored brain-wave, temperature, and muscular responses, self-regulated by means of biofeedback equipment and training. Our lab also houses consciousness-altering devices, including fairly elaborate audiovisual environments and a swinging vertical cradle that induces unusual trance states called an Altered States of Consciousness Induction Device (ASCID). Often altered states are elicited by purely verbal means, using trance induction, rhythmic exercises, and vocal drama to elicit hyper-alert states. (Some subjects, born to technology, cannot seem to respond without gadgetry, but they can usually be weaned away from the machines after a while.)

What are some of the human potentials that we and others in the field are exploring? First, we know, and can readily demonstrate, that the human mind

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self-regulation of many bodily functions, and for avoiding or delaying what Westerners think of as normal aging processes. The East has created numerous such disciplines, of which yoga is the most widely known.

Yoga and the various schools of "martial arts" all are much more sophisticated than Western physical education and a great deal more demanding. The yogi performs more movements, involves more of his body, and his physical action always has *an accompanying mental component.* There is an emphasis on grace and flowing lightness that makes actions pleasurable and so enhances motivation. He achieves a high degree of body awareness so that it becomes possible to eliminate many defects by his own efforts. All of these systems have much to offer, and it would be a major research effort to take from them what is best and then achieve a synthesis more effective than any single system.

However, our search led us finally to a method that is more sophisticated and, I believe, better applicable to the needs of contemporary peoples in Western societies. This is the "Method" of Moshe Feldenkrais, an Israeli whose practical knowledge of the mechanics of the living human body probably has never been equaled. Feldenkrais, a doctor of applied physics, has developed more than 1,000 elaborate exercises, each with some 40 variations, by means of which the human frame can be virtually rebuilt.

The Foundation for Mind Research programs are indebted to all of these sources for knowledge and inspiration. However, we have endeavored to develop programs that confer many of the same benefits but that are not so complex and otherwise demanding and may be readily taught to available teachers and thus have the most widespread possible application. Although applicable to all age groups, these programs probably have their most important application in the rehabilitation of the adult. They are suitable for work with groups or by individuals.

In our psychophysical educational system, a pleasure principle is continuously operative. Research subjects perform a very great range of movements—always without strain or insistence upon goals—and utilize diversity as a preventive of boredom. They are encouraged to take pleasure in their bodies and to regard an enhancement of sensory awareness as one of the results to be expected and valued. Exercises are arranged in such a manner as to give a frequent demonstration of increasing capacities—another source of pleasure contributing to positive motivation.

As the training progresses, we provide experience illustrating how the body ought to feel and move—for example, in lengthening and lightening of the body, and in easy, flowing movements, in breathing that is free. Such changes are not retained in the beginning, but they demonstrate in the most convincing way, by immediate experience, what is possible.

With further work, the body becomes more supple than most people would have believed possible. They experience the body as light and almost weightless, and objective measurement verifies that just when it seems lightest it is most strong and able to move most swiftly. As joints are freed, there is an increase in speed, fluidity, and ease of movement. Increasingly, persons establish good coordination so that all relevant parts of the body act together to facilitate all movements, whereas before some parts of the body remained immobile or worked in opposition to movements that, in a coordinated body, they would be assisting. This creates an awareness of what is "right," which works against future immobility or obstruction.

Some restorations of awareness in the body may have to be achieved only once for important functional changes to occur. For example, when a person has gained real awareness of the mobility of the shoulder joints, that single instance of awareness may free those joints to an extent not experienced since childhood, and the newly gained freedom then can guarantee retention of the awareness and of the freedom as well. In such a case it appears that inhibition of capacity was being maintained by a lack of awareness of what is possible—an awareness provided by the exercise.

Some work is done with images in altered states of consciousness and with accelerated mental process (see the accompanying article by Jean Houston). Then a minute or two of clock-measured time, which may be subjectively experienced as an hour, can give results equivalent to what might be obtained by an hour of actual physical work.

Repeatedly, as all kinds of movements are performed, awareness is directed to the body and to changes resulting from the various movements. Gradually, this leads to a much more complete body image and an enduring awareness that may be used to prevent, for example, the reaccumulation of patterns of muscular tension as these are dissipated by the psychophysical training.

What may eventually be expected is a lightness, an effectiveness, and an ease of movement; an expansion of awareness and sensory acuity; and a body-mind oriented to, and capable of, a greater range of experience. Other benefits should also be forthcoming, but it is not the purpose here to enumerate them.

What I do wish to suggest is that a psychophysical system of education is preferable in concept, methods, and results to our present physical education, whose goals, understandings, and methods are both inadequate and damaging —and whose failures are everywhere observable in the debilitated bodies of the young and the old and in the failure to motivate people to preserve health and the capacity to *live.* □

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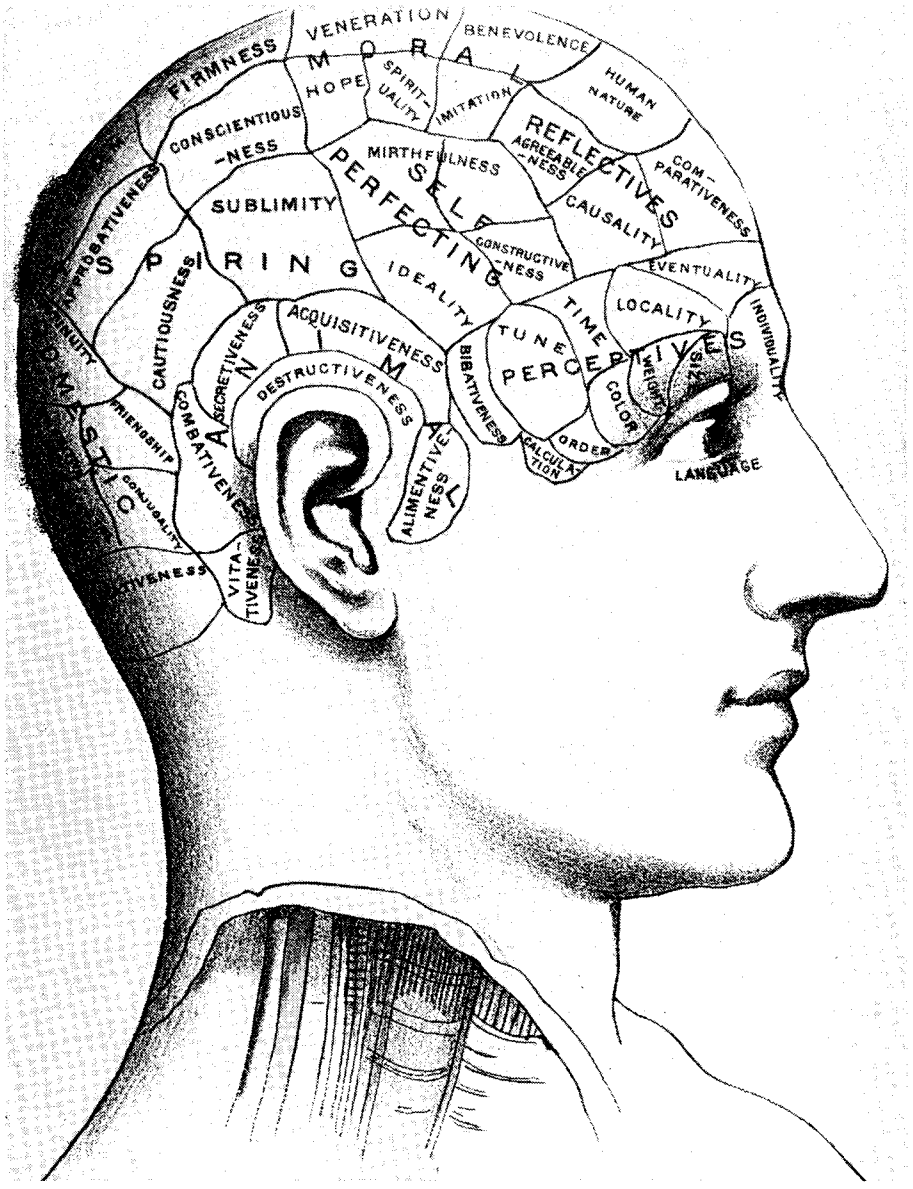

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Phrenology head—"The psychenaut program . . . would map the mind and tap its unrealized capacities."

has a natural capacity to think in visual images as well as in words. This trait is especially true of young children. Though our emphasis on verbal processes inhibits this capacity, thus harming the natural visualizers among us, it can be reactivated. In some artists, scientists, mathematicians, and others the inhibition has been less effective. According to his own statement, Einstein accomplished his most important thought with visual and kinesthetic images, not with words or numbers. Other highly creative people have made similar statements, and much evidence indicates that thinking in images may produce solutions and express ideas that purely verbal thinking cannot. Images may be auditory or kinesthetic as well as visual, and they may involve areas of the brain where the thought process is more susceptible to patterns, to symbolic processes, and to constellational constructs. More information is likely to be condensed in the dynamics inherent in the coded symbolic image. The so-called creative breakthroughs might then be seen as the orchestration of these larger patterns of information.

When consciousness is altered and imagery becomes accessible, the images may be controlled or allowed to emerge spontaneously from various levels of the mind. A novelist, then, may observe a chapter of his novel as he might observe a film, tuning in on a creative process that usually reaches his awareness only as words. At deeper levels, what is experienced may be the stuff of myths or a symbolic drama that profoundly reveals the person's needs and nature. Such images, from the deepest levels of the psyche, may also have the character of spiritual visions or of realities that seem universal and eternal.

In most cases, however, the imagery arises from less profound depths, as naturally as dream images arise in sleep. People learn to question and program this waking-imagery process, and it responds with answers that might not be possible if they relied solely on verbal thought. A scientist may solve a problem this way; in fact, history records many instances of important discoveries first experienced as spontaneous visual images. Almost any kind of problem may be approached—a dancer may visualize a dance in a flash, a student may solve some academic problem, a psychiatrist may hit upon a diagnostic insight.

Completely new knowledge is not gained by this route any more than by verbal thought, but what *is* obtained is usually not reachable by other means. Image thinking is an *alternative way*, and a very fruitful way, of thinking—a natural endowment we lose too often and too early. Education in the future will undoubtedly encourage, train, and apply image thought as routinely as we now use language; the result should be not only enriched imagination and creativity but also better-balanced personalities.

As we have already seen, the imaging process can result in greatly accelerated mental processes. But it is also possible to *de*celerate the mental process. To what end? As one example, an expectant mother was told that when labor pains began, she would experience hours of clock-measured time as just minutes. She was also told that the pains would be minimal or even experienced as pleasurable. Her several hours of labor then seemed to last no more than 30 minutes, and the childbirth proved to be intensely pleasurable. She did not receive an anesthetic, because avoidance of chemical anesthesia was her motive for participating in the experiment.

Experimentally it is often possible to dilute intensity of pain and shorten its experienced duration and, on the other hand, to intensify and prolong pleasure. Some usually undeveloped senses may be educated. A subject may be told, for instance, not only that he can hear music with his ears but also that he can hear it and be touched by it over the entire sur-

(Continued on page 53.)

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Consciousness Research —What and Where

The burgeoning public interest in consciousness research is being matched by—and in part is due to—scientific and scholarly research into the nature of consciousness. The following organizations are active in some aspect of consciousness research; they are partially listed from an appendix to my forthcoming book *Toward a Science of Consciousness* (W. A. Benjamin, Menlo Park, Calif., summer, 1975). Many of them are open to public membership. Others publish journals and newsletters open to public subscription.

By no means should this listing be considered complete, however. Organizations researching drugs, hypnosis, biofeedback, and sleep and dreams have been deliberately omitted because they are too numerous for space requirements here. In addition, many organizations, primarily of a spiritual or religious orientation, promote research some consider as valuable as what the "hard science" approach has to offer. For information about them, consult *Spiritual Community Guide* (Spiritual Community Publications, Box 1080, San Rafael, Calif. 94920) and *International Cooperation Council Directory* (International Cooperation Council, 17819 Roscoe Boulevard, Northridge, Calif. 91324).

Academy of Parapsychology and Medicine: 314A Second Street, Los Altos, Calif. 94022. Emphasizes parapsychological research in healing and holistic medicine. Open to public membership.

American Society for Psychical Research: 5 West Seventy-third Street, New York, N.Y. 10023. An organization that performs research and conducts educational projects on the nature of psi. Open to public membership.

Association for Humanistic Psychology: 325 Ninth Street, San Francisco, Calif. 94103. An international organization emphasizing therapy and person-centered, humanistic approaches to psychological research. Open to public membership.

Association for Research and Enlightenment: Box 595, Virginia Beach, Va. 23451. An association founded by the American seer Edgar Cayce for the promotion of research and the knowledge of man's spiritual nature and psychic capacities. Open to public membership.

Association for Transpersonal Psychology: Box 3049, Stanford, Calif. 94305. The parent organization for the newest school of psychology, transpersonal psychology. Emphasizes the higher self in people and the value of developing beyond "normality" to a transpersonal state. Open to public membership.

Esalen Institute: 1793 Union Street, San Francisco, Calif. 94123. The original growth center, offering a wide range of body-mind activities for the improvement of health and the expansion of awareness.

Foundation for Mind Research: P. O.

A Sampler of New Books

BIOFEEDBACK

Barbara B. Brown, *New Mind, New Body —Bio-feedback: New Directions for the Mind,* Harper & Row, $9.95., 464 pp.

A survey of the subject by one of its pioneer researchers.

DREAMS

Ann Faraday, *The Dream Game,* Harper & Row, $8.95, 381 pp.

A noted psychologist provides the uninitiated with a manual on how to understand and use dreams.

Patricia Garfield, *Creative Dreaming,* Simon & Schuster, $7.95, 281 pp.

A handbook that explains how to increase self-awareness, sensuality, pleasure, and creativity through dream control.

Richard M. Jones, *The New Psychology of Dreaming,* Viking, $2.95, 221 pp.

An examination of recent discoveries in dream research and the light that research in this field throws on Freud's *The Interpretation of Dreams.*

Ralph L. Woods and Herbert B. Greenhouse, editors, *The New World of Dreams,* Macmillan, $12.95, 439 pp.

An anthology of writings about dreams, dreamers, dream theories, and dream research throughout the world.

HEALING

Anne Dooley, *Every Wall a Door,* Dutton, $2.95, 206 pp.

A chronicle of the author's personal experience with psychic surgery and other methods of psychic healing.

Doug Boyd, *Rolling Thunder,* Random House, $8.95, 273 pp.

An investigation into the psychic powers of an American Indian medicine man.

Ari Kiev, editor, *Magic, Faith, and Healing,* Free Press, $2.95, 475 pp.

An anthology that examines faith healing and psychic surgery in non-industrialized cultures.

Helen Kruger, *Other Healers, Other Cures,* Bobbs-Merrill, $8.95, 403 pp.

A catalog of non-medical methods of healing that are available today, some of which the author has personally experienced.

William A. Nolen, *Healing: A Doctor in Search of a Miracle,* Random House, $8.95, 308 pp.

A well-known surgeon's odyssey in the world of psychic healing.

David St. Clair, *Psychic Healers,* Doubleday, $8.95, 328 pp.

A collection of essays about some of America's psychic healers. It includes an appendix listing the names and addresses of healers throughout the United States.

PSI

Carlos Castaneda, *Tales of Power,* Simon & Schuster, $7.95, 287 pp.

The last volume of Castaneda's series on Don Juan, the Yaqui Indian sorcerer.

Edgar D. Mitchell, *Psychic Exploration: A Challenge for Science,* Putnam, $17.50, 708 pp.

An anthology that covers the history of parapsychology and studies of present-day psychic phenomena.

Thelma Moss, *The Probability of the Impossible,* Tarcher-Hawthorn, $10.00, 410 pp.

A discussion of the experiments that are being conducted by scientists in the field of parapsychology.

Sheila Ostrander and Lynn Schroeder, *Handbook of PSI Discoveries,* Putnam, $8.95, 342 pp.

A do-it-yourself manual for those who would like to experience the paranormal.

Andrija Puharich, *Uri: A Journal of the Mystery of Uri Geller,* Bantam, $1.95, 250 pp.

An investigation of the link between the Israeli psychic Uri Geller and the elusive "controllers of the universe."

June and Nicholas Regush, *PSI: The Other World Catalogue,* Putnam, $5, 320 pp.

A guidebook to the "other world." The work provides a large representative sample of the information available on the subject.

YOGA

Jack Forem, *Transcendental Meditation,* Dutton, $2.95, 274 pp.

A disciple of the Maharishi Mahesh Yogi discusses transcendental meditation in all its aspects.

Satprem, *Sri Aurobindo, or the Adventure of Consciousness,* Harper & Row, $7.95, 381 pp.

The life of an Indian philosopher who believed that through "supramental" consciousness man can permanently alter matter from within and establish a new physical basis.

Margrit Segesman, *Wings of Power,* Harper & Row, $6.95, 169 pp.

An explanation of progressive yoga relaxation by its founder. □

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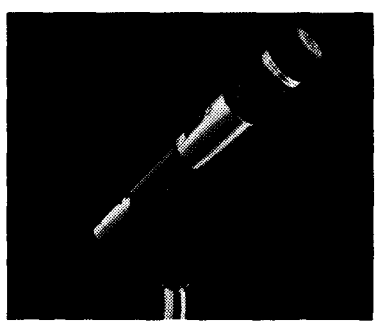

Manufacturers of high fidelity components, microphones, sound systems and related circuitry.

Box 600, Pomona, N.Y. 10970. A foundation that studies altered states of consciousness, accelerated learning, the psychology of the creative process, the induction of religious-type experiences, and other aspects of higher consciousness.

Foundation for Research on the Nature of Man: 402 Buchanan Boulevard, Durham, N.C. 27708. A foundation set up by J. B. Rhine for parapsychological research.

Higher Sense Perception Research Foundation: 8668½ Wilshire Boulevard, Beverly Hills, Calif. 90211. A foundation that studies the energies underlying psychic perception.

Institute for Consciousness and Music: 721 St. John's Road, Baltimore, Md. 21210. Conducts research and growth activities emphasizing creativity through music.

Institute for the Study of Consciousness: 2924 Benvenue Avenue, Berkeley, Calif. 94705. An institute that conducts research and educational activities on the nature of consciousness.

Institute of Noetic Sciences: 575 Middlefield Road, Palo Alto, Calif. 94301. Sponsors research, educational, consulting, and public-information activities about the nature of consciousness and the mind-body relation. Open to public membership.

Kundalini Research Foundation: 10 East Thirty-ninth Street, New York, N.Y. 10016. A foundation that sponsors research and public-information activities about the nature of kundalini, the evolutionary energy underlying mental faculties, spiritual experience, and higher consciousness, as described by Gopi Krishna.

Maimonides Medical Center: Division of Parapsychology and Psychophysics, 4802 Tenth Avenue, Brooklyn, N.Y. 11219. Conducts psychic research with emphasis on altered states of consciousness.

Mankind Research Unlimited: 1325½ Wisconsin Avenue, Washington, D.C. 20007. An organization that conducts research, educational, and public-information activities concerning a wide range of psychic, paraphysical, and mind-body phenomena.

New York University School of Continuing Education: 2 University Place, New York, N.Y. 10003. Offers programs in mind research, the next being a symposium on Ways of Healing: Ancient and Contemporary, to be held at New York University Medical Center April 19–20.

Parapsychology Foundation: 29 West Fifty-seventh Street, New York, N.Y. 10019. A foundation that sponsors research, educational, and public-information activities in parapsychology.

Psychical Research Foundation: Duke Station, Durham, N.C. 27706. A foundation that conducts research and public-information activities concerning the question of life after death. Open to public membership.

Psychosynthesis Institute: 150 Doherty Way, Redwood City, Calif. 94062. An institute that promotes the approach to higher mind-body potential called psychosynthesis, developed by Roberto Assagioli.

R.M. Bucke Memorial Society: 4453 Maisonneuve Boulevard West, Montreal, 215, Canada. Continues the tradition of R.M. Bucke, author of *Cosmic Consciousness,* by exploring states of mystical illumination and all forms of human experience that seem of "absolute" or "ultimate" significance to the individual.

Spiritual Frontiers Fellowship: 800 Custer Avenue, Evanston, Ill. 60202. An organization that conducts research, educational, and public-information activities about the spiritual-psychic nature of man as recorded in the Bible. Open to public membership.

Stanford Research Institute: 333 Ravenswood Avenue, Menlo Park, Calif. 94025. Conducts scientific and scholarly research into the nature of human consciousness.

Students International Meditation Society: 1015 Gayley Avenue, Los Angeles, Calif. 90024. The national headquarters for the transcendental meditation movement and a major clearinghouse for meditation-research information.

University of Virginia: Division of Parapsychology, Department of Psychiatry, School of Medicine, Charlottesville, Va. 22901. Psychic research, with current emphasis on out-of-the-body experience, reincarnation, and life after death.

IN ADDITION to the organizations and universities cited above, various colleges and universities offer study programs in consciousness research and conduct scientific and scholarly research.

California Institute of Asian Studies: 3494 Twenty-first Street, San Francisco, Calif. 94110. The institute offers a doctoral program in transpersonal and integral psychology.

City College of the City of New York: Department of Psychology, New York, N.Y. 10031. C.C.N.Y. offers supervised work in parapsychology at the undergraduate, master's, and doctoral levels for degrees in psychology.

Humanistic Psychology Institute: 325 Ninth Street, San Francisco, Calif. 94103. The institute offers doctoral programs in parapsychology and non-degree courses in parapsychology leading to a doctoral degree in psychology.

University of California, Davis: Department of Psychology, Davis, Calif. 95616. This U.C. campus offers supervised work leading to a doctoral degree in psychology.

University of California, Santa Cruz: Graduate Office, Santa Cruz, Calif. 95064. This U.C. campus offers a doctoral program in the history of consciousness. J.W.

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Dreamers of the Diaspora

Herzl
by Amos Elon
Holt, Rinehart and Winston,
448 pp., $15

Reviewed by Don Peretz

In the preface to Ludwig Lewisohn's *Theodor Herzl*, published 20 years ago, David Ben-Gurion called Herzl an "architect," the man who transformed "the Jewish people, for the first time since its Exile, into a political force," bringing it "into play as an active national factor in international politics." Herzl was not only the "architect" of modern Jewish nationalism but also a major designer of the Jewish state as it exists today. Many of its dilemmas in relations with the great powers, Europe, the Third World, and its Arab neighbors can be traced back to the early Herzlian era of Zionism described so magnificently by Amos Elon in his new biography.

Like his volume *The Israelis: Founders and Sons,* Elon's *Herzl* will probably become recommended reading among both eulogizers and critics of Israel's founding father. Unlike most other published writings on the subject, Elon's portrait brings life to the man and his milieu. The austere black-bearded patriarch who appears on Israeli coins, postage stamps, schoolroom and office walls, we find to be very human. Despite his personal tragedies he was a political visionary whose shortsightedness has left its mark on the state he brought into existence. This is not to imply that Elon is unsympathetic. On the contrary, I found this finely etched study emotionally draining and was greatly moved by it. But the portrait has not omitted the blemishes with which most ardent Zionists are so unfamiliar.

Perhaps the best measure of the man was the life-style he cultivated, the heroes he worshiped, and the Jewish state he envisaged. From his youth as a student in German schools of Budapest and Vienna, Herzl was a Prussophile enamored of German *Kultur,* Teutonic might, and visions of flaxen-haired, blue-eyed maidens.

Contrary to popular legend, Herzl was scorched by anti-Semitism in his early years, long before he witnessed the Dreyfus trial in Paris. Not until much later did he comprehend anti-Semitism's effect on Jewish compatriots, especially those in the ghettos of Eastern Europe. As his scheme for the Jewish state gathered momentum and gained support from the Jewish masses and international political credibility, Herzl was driven by a frenzy of compassion for the oppressed Jews of Russia and Romania, frequently warning that disaster awaited them within a generation.

Although embellished with the symbols and outer trappings of Jewish identity, Herzl's state was modeled more on an aristocratic oligarchy, which bedazzled him. When he had time to daydream, he would often envisage such detail as the uniforms to be worn by the rulers, the architecture of the opera house, and the blueprints for city parks and boulevards. In his most famous work, *The Jewish State* (which is probably little read), Herzl wrote, "I incline to an aristocratic republic. . . . Politics must take shape in the upper strata and work downwards [because] the masses are . . . more prone even

"Do you realize the pollen count is higher inside than outside?"

Don Peretz is director of the Southwest Asian-North African Program at the State University of New York at Binghamton and author of Middle East Today.

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than Parliaments to be led away by heterodox opinions, and to be swayed by vigorous ranting. It is impossible to formulate a wise internal or external policy in a popular assembly."

Until rejected by Kaiser Wilhelm II, Herzl sought to establish the Jewish state as a chartered company under German protection. Throughout his life Herzl had been impressed by German efficiency, technology, and Teutonic pomp. When seeking his first audience with the Kaiser, he wrote, after a preliminary interview with a court official:

> This is the dashing, grand old style of Prussia. Aboveboard! That is how they have forced everything through. . . . Life under the protectorate of this powerful, great, moral, splendidly administered, firmly governed Germany, can only have the most salutary effects on the Jewish national character. . . .
>
> Through Zionism Jews will again be able to love this Germany to which, despite everything, our hearts have clung!

About Herzl's first meeting with the Kaiser, Elon writes that "his graciousness dazzled Herzl, [who] was quite bewitched by the Kaiser's famous flashing blue eyes." Later Herzl wrote: "They are truly imperial eyes. I have never seen such eyes. They show a remarkable, bold, inquisitive soul." In return the Kaiser also recorded his admiration of Herzl's "shrewd, highly intelligent mind, expressive eyes, idealism, and noble way of thought."

Although Herzl himself eschewed the crown of a Jewish state, he certainly commanded an imperial air. Elon observes that his "own autocratic manner did not help to produce very much individual initiative. He was tough and sometimes gruff and offensive toward his aides . . . he employed the royal 'we' and in his diary he referred to his aides as 'my Nordau,' 'my young Schalit,' 'my good Schnirer.' He preferred yes-men, like the servile and adoring Wolffsohn." As for Jews who refused to accept his Zionist ideology, he had little use for them, "calling them a degenerate racial strain—objects of physical 'disgust,' 'selfish,' 'dirty,' and 'mean,' in short—'kikes.' "

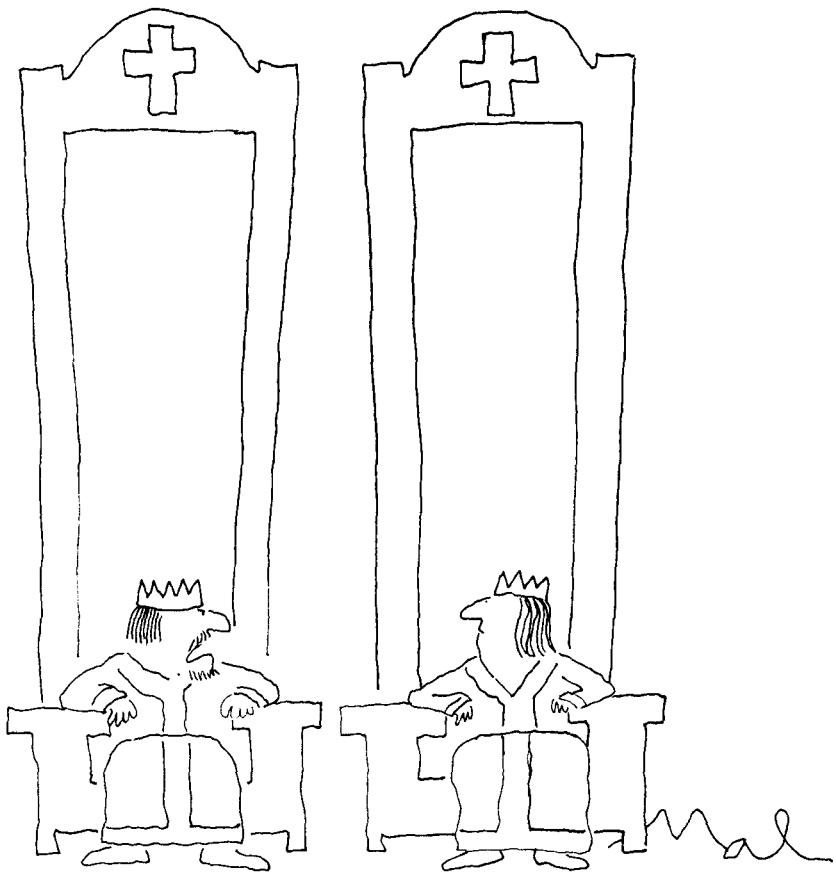
After imperial Germany rejected Herzl's offer to become protector of the Jewish state, he turned to another empire of his era, Great Britain. Within days after arriving in London, he fell in love with the English gentry. "He had become even more enamored of it than of the Prussian aristocracy," Elon notes. "How well I understand them, the assimilated Jews of England! If I lived in England I might also be a *jingo*!" Addressing the fourth Zionist Congress in London, Herzl exclaimed, "England, great England, England the free, England commanding all the seas—she will understand us and our purpose!"

Unable to attain through the Ottoman sultan his dream of settling Palestine, Herzl sought a temporary "substitute" from Great Britain for colonization of Cyprus and/or the Sinai Peninsula. Such a charter, Herzl felt, would be mutually beneficial:

> It must be made clear to the British government that we are ready and able to serve as pioneers of the British interests. . . . Here is an opportunity for England to stop the spread of French influence in Syria and Palestine. *We* are that opportunity. We could serve them as a cover. England should support us, and we shall remain within the British sphere of influence.

Elon has written candidly of Herzl's affinity for big-power politics—he astutely played the game of nations with the sharpest players of his day—but this book, like most other authoritative Zionist histories, misses the forest of international politics while accurately noting the detail of each diplomatic incident. The court milieu in which Herzl maneuvered glistens; the reader senses the tension leading up to and during each moment of his critical interviews with monarchs, grand chamberlains, and their palace retinues. The psychological interplay among characters, their effect on one another, is dramatized as though this were a fictional account; however, it is not a historical novel but a genuine biography extensively documented from Herzl's own massive writings and those of scores of his contemporaries.

Missing is the larger political setting in which these events occurred. In the light of developments within the Ottoman Empire at the beginning of this century—the fragmenting away of Balkan provinces, the rise of Armenian nationalism, the first stirrings of an Arab awakening, and the ensuing deep mistrust of all outside intervention and maneuvers within the empire—was the sultan's trickery of Herzl scheming knavishness or merely another device to prolong his own precarious regime? As for the Kaiser and the British aristocracy, was their involvement with Herzl motivated by a genuine and central interest in the man and his visionary schemes? Or was he peripheral to their fundamental concepts of imperialism—a man and an idea that



"Peter was 'the Great.' Frederick was 'the Great.' Catherine was 'the Great.' Alfred was 'the Great.' So why can't I be 'Seymour the Great'?"

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would fit some corner of larger plans for imperial expansion? Did Herzl himself understand, or could he have understood at that moment in history, the implications of setting up a Jewish state as a minor appendage in any great empire that would "support us"?

Characteristic of Herzl's naiveté, and indeed of the naiveté of most other Europeans who had visions of imperial grandiosity early in the twentieth century, was the statement that Zionism's goal was to establish a people without a land in a land without a people. Only in passing does Elon point out how ignorant Herzl was of Palestine's indigenous population. Reporting to an early Zionist Congress on his impressions after he had visited Palestine, one of the delegates observed that "the most fertile parts of our land are occupied by Arabs." Palestine in his view was a "colorful mixture of wilderness, tourism, and pilgrims . . . influenced by Europe in its forms but not in its essence, and dominated by neither element." Elon notes that during his only visit to Palestine:

> Herzl barely registered the presence of any Arabs, except once as a "mixed multitude of beggars, women, and children." There is no other reference to the native population in his diary or in any of his subsequent written reports about the trip. The natives seemed to have vanished before his eyes as in their own *Arabian Nights*, or else they assumed no political importance at all in his mind: It is the happy faculty of idealists to overlook the visible—a price they pay for seeing the unseen.

Another Zionist who attended the first Congress, in Basel, Switzerland, A. S. Yahuda, lived in Palestine at the time and later became an internationally known Orientalist. After telling Herzl how essential it was to reach an understanding with the Arab inhabitants, he even offered his services to achieve this purpose. He wrote some years later, "I could not persuade Herzl and his advisers to take this seriously, though the time was ripe to prepare the ground for the future." Elsewhere, Professor Yahuda reported that:

> My main purpose in attending the Congress was to continue my conversation with Herzl about the Arabs of Palestine. I tried to prove to Herzl that the Arabs of Palestine should be won over to our cause, so that they should realize the benefits which would accrue to them and to the country as a whole from the idea of the Return to Zion. I urged him to establish friendly relations with the Arab notables and to create ties of mutual understanding. But Herzl's intimate advisers scoffed at my views. Time has shown that I was right. We neglected the task of informing our neighbors about our aims, leaving the field open to the seeds of hatred, sown by troublemakers and agitators.

Anguished sensitivity to the suffering of East European Jewry finally totally consumed Herzl. Devoting full time to his schemes for their resettlement—if not in Palestine, then nearby in Sinai or Cyprus, and if not nearby, then in British East Africa—Herzl lost interest in everything else, in his own literary writing, his family, and his few friends. He also lost sight of the larger political realities that at the time blocked realization of his goal. Had he taken such realities as imperialist interests or the Arab occupants of Palestine into account, Herzlian Zionism might never have become an active factor in international politics. Was this distorted vision a liability or an asset in achieving the Jewish state? If early Zionists had been more sensitive to the Arab presence in Palestine, would they have abandoned their plans for a homeland there, or would they have worked more urgently toward rapprochement with the indigenous population? Perhaps some would have reacted as Herzl's right-hand man Max Nordau did when he first learned of the Arab presence in

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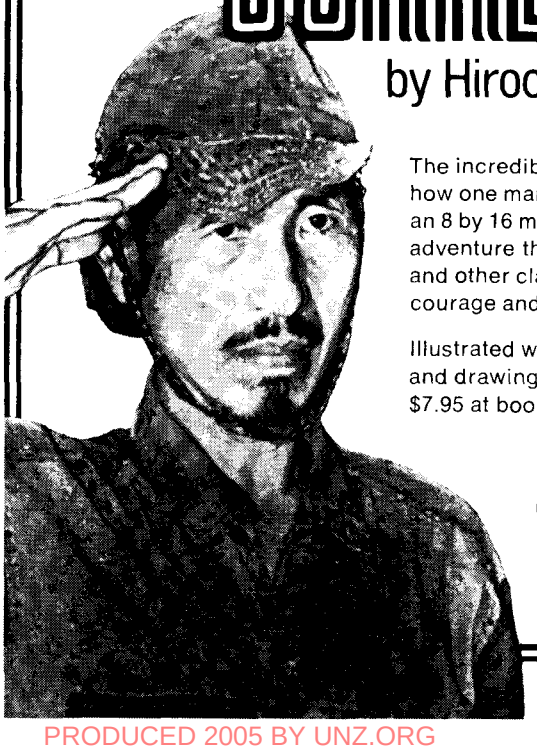
NO SURRENDER
MY THIRTY YEAR WAR
by Hiroo Onoda



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Palestine. According to Martin Buber, Nordau called out to Herzl, "I did not know about this. We are doing an injustice!" Nordau, however, overcame his qualms and continued as a Zionist leader after Herzl's death. Buber, too, remained in the movement's vanguard, but because of his growing concern about the Arab problem, he gradually lost political respectability.

One of the ironies of Middle Eastern history is that the Zionist role of Herzl's time is now being replayed by descendants of the Palestine Arabs who "seemed to have vanished" before his eyes. Instead of a mad, bearded Jew rushing from capital to capital, a zealous, bearded Arab is now seeking court interviews, maneuvering among the powers, and playing the game of nations. Like his predecessor 75 years ago, Yasir Arafat also appears to have as little knowledge about and as little concern for the present "indigenous population" of Israel-Palestine.

Herzlian Zionism and the democratic-secular nationalism of today's Palestinian Arabs are to an extent mirror images of each other. Herzl, states Elon, "was sure that Jews and Arabs could live together peacefully and amicably for the benefit of both." In Herzl's novel, *Altneuland* ("*Old-New Land*"), the ideal Jewish state is depicted in terms identical to those of the P.L.O.'s democratic-secular-socialist state. It is "an open, secular, pluralist society of Jews, Christians, Moslems, and Buddhists speaking a wide variety of languages. . . . The Arabs were enthusiastic members of the New Society which had no interest in whether men worshipped the eternal in 'synagogue, church, mosque, in the art museum or the philharmonic concert.' " How similar to some of the rhetoric of the P.L.O.!

Elon argues that there is no symmetry between present Arab and Zionist grievances. The Jews, he says, were always ready for compromise while the Arabs have not yet contemplated a possible accommodation. With as little understanding as Herzl had for the "indigenous population" in 1900 or as Arafat has of the Israelis today, Elon concludes that the Arab dispersion was "largely self-inflicted; unlike the Jews, they could live full Arab lives in any of a dozen other Arab countries."

The question today is not whether Palestinians can lead Arab lives outside their homeland but whether they can lead their own lives in their own country, just as in Herzl's time the question for him was not whether German-accultured Jews like Herzl himself could become good Europeans, but how they could recreate Jewish national identity.

The Herzl described in this biography was indeed the architect of many problems that he could never have envisaged. The tragedy of modern Israel, like that of so many other new states, is that mighty forces beyond its control have so altered the foundations upon which the state was founded that its architect would hardly recognize it as his own creation if he returned for a glimpse of the work he started three-quarters of a century ago. □

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City Spirals

Anniversaries: From the Life of Gesine Cresspahl
by Uwe Johnson
Translated from the German by Leila Vennewitz
Harcourt Brace Jovanovich/Wolff
512 pp., $10.

Reviewed by Richard Howard

It is a suspect occasion when I find a book so large in its aspirations, so fresh in its attitudes, so militant in its inventions, and so unmistakable in their realization that I must call it a masterpiece, even though it is not (yet) the entire work. Here is the first half of Uwe Johnson's fourth novel; the second will appear next year. Yet I do not hesitate to speak maximally about the book under review, any more than I would have hesitated to call the first installments of *Little Dorrit* or *Middlemarch* masterpieces when they appeared serially, as novels always used to do. For there is a unified, if not a uniform, impulse of composition here that justifies the division into parts, into successive volumes, and I believe I can speak above suspicion for the integrity of the book even though the author's ultimate intention has further designs upon me.

All novels—all narratives—declare themselves in some way subject to the action of time, even when it is their intention to defeat temporality; and by its very structure, its neatly dated segments, its italicized raids on the speech of the past, indeed by its very title, *Anniversaries* is explicit about its relation to what we call, in discouragement, *journalism*, the world of the day-by-day:

> . . . that [New York's IRT subway] platforms seem emptier on Wednesday mornings than on other days, everyone knows this; that the IND platforms at 59th Street are fuller in the morning than in the evening because of the people who work in the garment district in the thirties and have to punch a time clock, anyone can figure that out; that Riverside Drive makes an S in front of our house so that an endless glowworm crawls toward us, that has been thought so often. What has remained is the

A translator and critic, Richard Howard is the author of five volumes of poetry, the most recent of which, Two-Part Inventions, *was published in 1974. His* Untitled Subjects *won the Pulitzer Prize for poetry in 1970.*

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sensation of being carried, and of deafness. Sometimes I have had to repeat something to myself: this is called a candelabra, this is a fire alarm, Marie's geography notebook, the Number 5 bus. Then everything would be all right again. . . .

Uwe Johnson has never before been so explicit, never so committed to the toll that the actual takes upon what *we* take for our real lives. He is the author of three previous novels, and characters from all of them appear in *Anniversaries:* Apparently he believes in the cumulative evidence of his imagination. The fragmentation of narrative in all of his books, the displacement of compositional interest from what is told to the telling itself, suggest that from the start Uwe Johnson has been so possessed by his own place and his familiar people that he can give himself up to a sort of stupefaction of storytelling, an invoked ecstasy of utterance without explanation or stage direction.

None of the earlier books, despite or perhaps because of the enormities of the immediate, the perishable, the "journalistic" that Johnson wants to accommodate in them, is much fun to read: None of them focuses on an eroticized central character, which is what we mean by a "sympathetic" one. Instead, the hypertrophied devices, the obstructed "tellings" are the focus, and the novels take the shape of exacting spirals wreathed around an empty center, a cold heart. These books have been praised and given prizes—through gritted teeth, as it were: The moral poverties of East and West are not heightened by grotesque comedy, as in Günter Grass, or relieved by divertissements of suspense, as in Heinrich Böll; endurable hunger and unsatisfactory pleasure are the poles, the extremes of these fictions. I do not think I would have caught a clue to the wealth of humor and emotion forthcoming in Johnson's new work from the fact, coolly reported on the jacket of *The Third Book About Achim*, that the novelist and his wife and daughter came to the States in 1966—living for a couple of years in New York City, in fact—while he was editing an anthology of contemporary German writing for American students.

Yet that *was* the clue, for *Anniversaries* is the first of Johnson's books to be written with—though not about—love, to dramatize characters with whom we identify because they have an identity themselves, because they love themselves. And, of course, because they hate themselves, too, because they mistrust

" 'Anniversaries' is the first of Johnson's books to be written with—though not about—love, to dramatize characters with whom we identify. . . ."

themselves. In an America destroying Vietnam and disabling her own cities—the year is 1967; the place is New York City, chiefly the upper West Side—the characters *misgive* themselves, to warp a phrase, for enjoying their own freedom.

From the Life of Gesine Cresspahl is the second part of the novel's title. We have met this appealing, "eroticized" young woman before. She is the tough-minded young translator in *Speculations About Jakob*, who has defected to West Berlin and who may be the reason Jakob has been murdered—perhaps she is the target of the many machinations and manipulations that resulted in his death. But the Gesine we glimpsed and overheard in *Speculations About Jakob* was only as old as her novelist (25). Now she is 34. Back then we had no idea that Jakob might be the father of her daughter Marie (the second character in this book, surely one of the "best" children in modern literature—at the age of 10 determined not to be gulled by sentiment and not to be soured by her own toughness, so uncomfortable in her Manhattan displacement, so angry with her mother for displacing her person without explanation).

Explanation, therefore, is what the novel consists of: a jerky, interrupted series of tape-recorded spiels that Gesine makes for Marie, narrative occasions whereby this embattled mother rehearses for her embittered daughter how they came to live where they are—Riverside Drive in a year of student riots. And how they came to leave where they were—the Pomeranian town of Jerichow, where Gesine's father, the bearish carpenter Cresspahl, threaded his dim path to paternity during the Nazi takeover. Thus a new life rises to the surface of the telling by fits and starts, the present contesting the past, the past pulling down the present into a lyric morass of despairing illuminations.

Of course, the novelist Uwe Johnson himself turns up, as well as his journalist Karsch from *The Third Book About Achim*, glimpses of Dietbert and Beata from *Two Views* as well—all these figments erupt in the texture of the text, questioning the assumptions whereby any story can be merely recounted, any experience can be shared. Such agons work against the grain of what the book wants to tell, the underlying subject of these many hundreds of pages: the heartbreaking suicide of Gesine's mother in Jerichow, that very symbolic death, which—I take it—stands for Germany's own. Uwe Johnson has come into possession of—has been possessed by—a world, the mythology of a town (Jerichow), and a family (the Cresspahls), which he is enabled to criticize and distance by the very circumstances of their presentation in exile, their gentile diaspora. The inspired technical device of using *The New York Times* as the third character, as an interlocutor (not just in quotations, of course, but also by the resonance such quotations set up in Gesine's deprecating mind), permits the novelist to *re*mind himself (hence his characters, of course, and his readers) that the fanatic suicide he is recounting *back then* has its analogues in what is happening *here and now*, that the present invents the past just as surely as the past generates the present.

I suppose, if one were looking for a name for such a fiction, one might call it "capitalist realism," provided that the label does not suggest an endorsement. For nothing is endorsed in *Anniversaries*, though a great deal is identified—insight, not advocacy, is the undertaking here. Johnson's highest achievement is the *working out* of the possibility that the societies and institutions to which we submit can show forth a morality, can reveal, in our submission or resistance to them, a transcendence that judges us. *Anniversaries* substantiates a claim that it is not, or not only, some universal historical process, some ideology, or some other large abstraction that embodies and enacts morality, but rather certain realizations of our own conscious lives within the rehearsed limitations of a given society—national socialism, Marxist communism, capitalist democracy.

"Don't try to make out," Henry James once wrote to his brother, "that America and Germany are identical and that it is as good to be here as there." Or as bad: There are no discriminations more intense in this book than those which sep-

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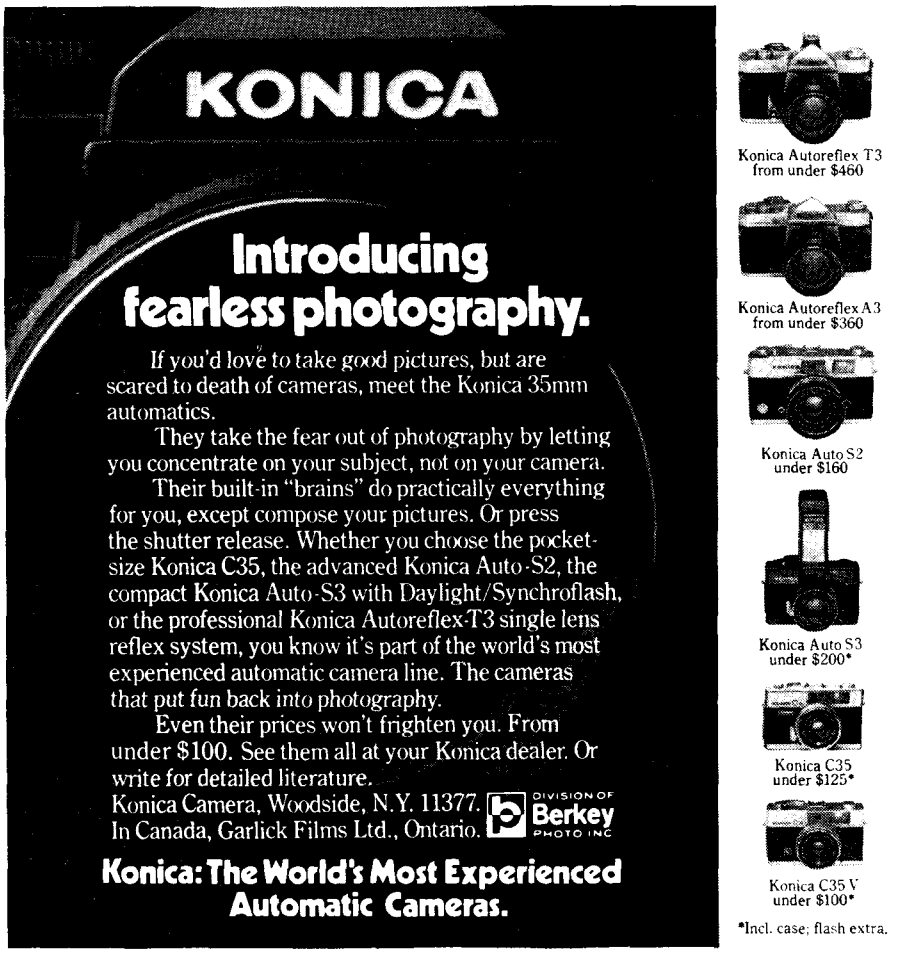
arate the Baltic anguishes of Jerichow under the Luftwaffe from the squalid expansiveness of Riverside Drive. One thinks of the portraits of New York by foreign writers, from Dickens to Robbe-Grillet, and nowhere in that catalog of despisals does there occur so loving and so accurate a delineation of the city as that in *Anniversaries*. One might expect the descriptions of German landscape, German weather, German gesture, but the surprise is the affectionate, funny, and searching scrutiny of New York. One would not look for the proper sociology of West End Avenue from such a visitor, but Johnson has a Balzac's passion for the telling detail, the revealing exactitude. He can afford to tamper with narrative, to interrupt, and even to impede our interest with random notations, because he is so sure of his facts, so convinced of his *realia*:

> The street is considered almost safe. (On the park benches there is much talk these days of the homosexuals who hang around in the summertime at the Soldiers' and Sailors' Monument and call it the wedding cake.) And the street is among the quiet ones. It sees two parades a year at most. Long grass grows in the pavement cracks. During two seasons of the year the noise of motors from the Hudson Parkway is filtered through the park foliage, and except during the rush hour Riverside Drive is a street of local traffic, empty and silent at night until 6 A.M., when the first people drive to work and the hollow whistle from the railway under the contours of the park will penetrate shallower sleep tomorrow morning. This is where we live.

The passion that drives Gesine to account to her daughter for the history which has already driven them here is a passion for reality, and it can accommodate any amount of such urban anatomizing because it *is*, here, a passion, impelled by the imagination of love. It would be comforting, as a New Yorker, to assume that my city and America herself had bestowed, somehow, upon this gifted and intricate novelist the saving graces of affection and humor that had appeared to be in default in his more strictly German books. But I cannot think that local color is rose color. Rather, I think that Uwe Johnson, at 40 and at ease with his own arsenal of means, has collected together what he had all the time wanted to say, and that he has been "released," by what Proust would call the accidental and inevitable occasion of New York, into his first mastery.

Is it a mastery of the novel, one might ask, or of journalism, as I have suggested? I think the risks Johnson takes, as he has always taken them, with the day-by-day are great risks indeed, for we sense—in the vanishings of Gesine's anniversaries, her tape-recordings, and her *Times*-readings—all the dross of a life merely lived out, which is to say eluded. Yet so momentous is the judgment passed upon that life—upon all our lives—by the form it takes, and refuses to take, that I think the journalistic mode is no more than the means by which this fiction obtains access to reality, to the expressed values of existence. So intensely are the figures imagined—Gesine and her daughter, Gesine's desolated mother, and all the tribe of Baltic relatives who variously endure and resist the Nazi scourge—that the ballast of Manhattan fact is needed to keep the book on the page, to keep the life in focus, to keep the agony from getting *out of drawing*.

Leila Vennewitz, whom I have admired for years as Böll's translator, has here been masterly in the performance of an almost unimaginable task—rendering the text audible and herself invisible, without inspiring a moment's doubt on the reader's part. The doubt is the author's—or rather, his is the decision to choose between the world of Jerichow and of Manhattan, the world of journalism and of poetry, the world of comedy and of conscience. We may infer his choice from the fact that Uwe Johnson now lives in England. □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New Books

The Life of Emily Dickinson

by Richard B. Sewall
Farrar, Straus & Giroux, Vol. I, 320 pp., Vol. II, 501 pp., $30

There can be no doubt of the value of Mr. Sewall's fastidiously detailed and scholarly work, which undertakes to reconstruct the familial background and the psychological atmosphere in which Emily Dickinson wrote. Emily Dickinson did not write her poems in isolation, Mr. Sewall notes more than once, but in direct response to experience. This is far from an eccentric notion in literary criticism. Still it has, in this instance, given rise to an eccentric kind of biog-

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raphy, one with its full measure of eccentricity's flaws, the chief among them a lack of balance—an unreasonable emphasizing of some things and a scanting of others. One would wish that Mr. Sewall had seen fit to cut and telescope the long and extremely involved portraits of all the Dickinsons and their family friends. For, as admirable and often absorbing as the details Mr. Sewall has gathered are—about the family and its place in Amherst, about their feuds, including even what the Amherst neighbors thought—the sum tends not so much to round out a portrait of Emily Dickinson as to bury her. In some things Mr. Sewall's method is fresh and illuminating. One learns, for example, from the intricately detailed chapters about her brother, Austin, and his marriage to Susan Gilbert, something of Emily Dickinson's nature as it was exposed in relation to each of them. Her relation to Susan Gilbert was a passionate and disappointing one, a fact illuminated by her correspondence: some of it, as Mr. Sewall notes, nothing less than love letters to Susan. The personality that emerges from these, and from her correspondence with her brother, Austin, in particular, is that of an expert dissembler, as well as one of a controlling and passionate nature.

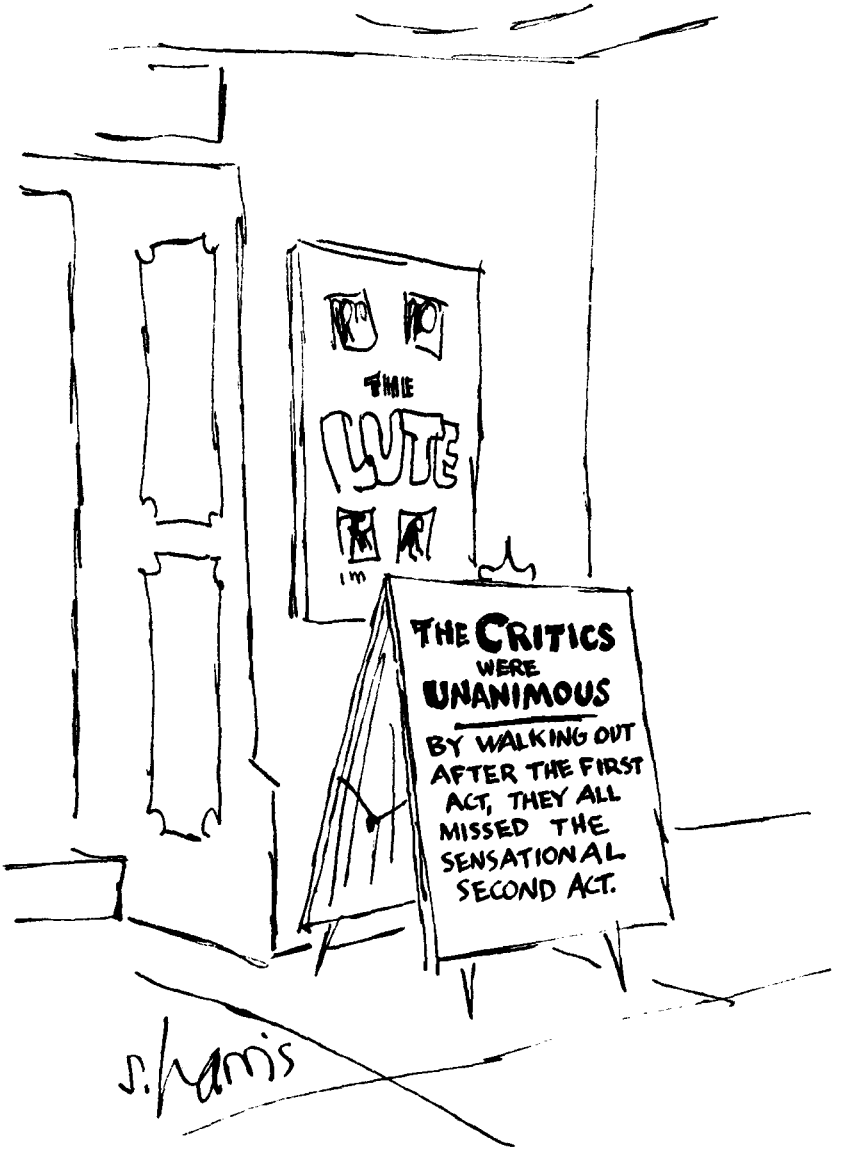
In volume one Mr. Sewall set about to establish background and foreshadowing, with portraits of the Dickinson family and friends, while volume two—which gets around to Emily Dickinson's birth and schooling—takes up her relation to those around her. Chronological sequence is violated throughout, as Mr. Sewall promises it will be in his introduction. But that is not so much the problem with this biography as the fact that it is overdrawn and full of digressions which chop into the texture of the work to make it unwieldy, a fault that is the more regrettable because it is, in many ways, a stupendous work of research and analysis.

•

The Papers of Adlai E. Stevenson: Vol. V
Visit to Asia, the Middle East, and Europe: March–August 1953
Edited by Walter Johnson
Little, Brown, 512 pp., $17.50

A few months after Stevenson lost his bid for the presidency of the United States to Dwight Eisenhower, he set off on a back-breaking tour of Asia, the Mideast, and Africa, to inform himself about conditions in those parts of the world. It was clear to a great number of Americans and non-Americans then that Stevenson was no ordinary politician, that he would not disappear after his defeat or become, simply, as defeated presidential candidates do, a behind-the-scenes power as titular leader of the Democratic party. He was America's leading statesman and, some thought, the only one she had produced in a long time. The fifth volume of Stevenson's papers contains a number of notes and letters which recall that astonishing time, the post-election months (early 1953), when a sizable portion of the polity poured out its disappointment over Stevenson's defeat. Letters poured into Libertyville, Ill., from all over America, from England, and from other foreign countries as well. Perhaps the most telling parts of this collection, in fact, are the notes and letters which reflect that period. Swamped by the correspondence, he answered or tried to have all of it answered, and he was bemused by the invitations sent to him by ladies, including one who enclosed a voluptuous photograph of herself. Above all, he looked upon the correspondence with the seriousness it deserved, as the outpouring of a roused polity in the growing darkness of the Fifties. But he was not without his humor about this phenomenon. On the first stop of his trip, some five months after the election campaign had ended, his plane put down at Pusan, Korea, and there, in addition to bands and an honor guard, were hundreds of American GIs with their cameras. "Oh God," Stevenson said, on catching sight of them. "Don't they know I lost the election?"

Precisely: For there were a great number of people in America who, in their hearts at least, refused to acknowl-


THE
LUTE
THE CRITICS WERE UNANIMOUS
BY WALKING OUT AFTER THE FIRST ACT, THEY ALL MISSED THE SENSATIONAL SECOND ACT.
S. Harris

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edge Stevenson's loss or did so bitterly. They formed new Democratic clubs around his name, and they adorned their clubhouses with his pictures. This volume of his papers and notes is of considerable interest in other than biographical ways, particularly Stevenson's reports on what was then the French war in Southeast Asia. It is a valuable addition to the portrait we have of Stevenson, one particularly clear in its view of what he meant to the world and to a great many, if not an electoral majority, of his countrymen.

•

Important to Me

by Pamela Hansford Johnson
Scribner's, 254 pp., $7.95

There is something extraordinarily compelling about these biographical essays, which range from early childhood reminiscences to those about contemporary events. One is struck, going from one to another, by the force of personality behind each. These are, as the title indicates, reflections on matters of importance in Miss Johnson's life, and they include, therefore, such things as a piece on migraine headaches, a torment from which Miss Johnson has suffered for a good part of her life Their chief power, however, is in the concrete memories of events and people. The strongest of these is a vignette about the night of the Munich Pact, when doom was in the air and she and all of her friends in The Left Book Club and the Chelsea Labour party knew it. Still when one of her friends tried to make some of the relieved and happy celebrants in a pub understand that the danger of a war with Hitler was not now over–that the war was now absolutely certain–he was cheerfully pummeled and thrown out of the pub by the celebrants in question. Of an unregenerately leftish disposition still, she tells us (to this day Miss Johnson blames George Orwell for causing divisiveness among the supporters of the Spanish republic, at a time when divisiveness was a great danger), her opinions are nonetheless notably lacking in predictability. One sees from these essays how it is possible to be a believer without being an ideologue. She has sharp words for the young, notably the nihilists among them, and for those who would denigrate the Allied victory in World War II, a war she passionately believed in.

There are, in addition to the directly political reminiscences, portraits and travel pieces, each of which of the latter, one finds soon enough, has its political core somewhere. In all, one is tempted to praise too much. For from the first essay to the last–all with their pointed, sometimes abrupt, prose–these pages give pleasure for what they reveal of a life, but more important, for that peculiar pleasure which comes when one encounters nobility of mind in the pages of a book.

"Sir, you are about to contribute to a man who has the status of 'most-favored bum.'"

•

The Race for Rome

by Dan Kurzman
Doubleday, 528 pp., $10

Rome was liberated on June 4, 1944, a fact relegated to comparative obscurity at the time, because, on the very next day, the attention of the world was turned to the beaches of Normandy, where the Allied armies had landed the greatest invasion force in history. Mr. Kurzman has spent a number of years researching the drama that took place while the Allied armies (the American Fifth and the British Eighth) rushed for Rome. In the meantime, there were German plans in the offing to kidnap the Pope or to burn down Rome; the Jews were trying to survive; and Left- and Right-wing elements among the partisans were preparing to war between themselves.

Mr. Kurzman's book is fully documented, with notes on the sources for all of the episodes he relates, a good number of them Italians and Germans who were on the scene during the Occupation. He explains that he has not fictionalized conversations or episodes in any way, and one can quite believe him. But the fact that they accord with the truth does not keep the scenes he renders from being ingenuous in tone. Mr. Kurzman has the right to render scenes and the insides of his principals' minds (a right that is not the exclusive province of fiction).

The difficulty with this work is that the insides of all the minds work in the interest of a zippy narrative, which is to say that they are all alike in their insubstantiality, whatever side they are on. Mr. Kurzman fares far better when he is dealing with the plain narrative history, which is fascinating here. Despite the simplicity at its core, there are details enough here to satisfy a not-too-demanding World War II buff. Undoubtedly because of that simplicity, too, the book will be of no small interest to the movie industry.

DOROTHY RABINOWITZ

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Trade Winds

by William Cole

The Best

Philip Larkin is the best poet in England. During the Christmas season, when I was looking the other way, his newest collection, *High Windows*, was published here (Farrar, Straus & Giroux, $6.95). Larkin, born in 1922, is a librarian at the University of Hull and is loath to give readings or show himself in public. The best description of his poetry comes from the critic Clive James, on the jacket copy: "The total impression of *High Windows* is of despair made beautiful. Real despair and real beauty, with not a trace of posturing." Here's "The Trees":

The trees are coming into leaf
Like something almost being said;
The recent buds relax and spread,
Their greenness is a kind of grief.

Is it that they are born again
And we grow old? No, they die too.
Their yearly trick of looking new
Is written down in rings of grain.

Yet still the unresting castles thresh
In fullgrown thickness every May.
Last year is dead, they seem to say,
Begin afresh, afresh, afresh.

Organ Concert

One of the nicest things I can say about myself is that I haven't so much as picked up a copy of *Reader's Digest* in, oh, 25 years. So how was I to know that "the most successful series ever run began with the publication of 'I am Joe's Heart' in 1967"? Since that time other organs have spoken up, and we'll have a whole bundle of them in March: *Your Body & How It Works*, by J. D. Ratcliff (Delacorte Press, $8.95). And what a bunch of egomaniacs and injustice-collectors they are! Here's the brain: "Compared to me, other wonders of the universe pale into insignificance." The thyroid: "My modest size and productivity would suggest that I am not very important. Actually, I am a powerhouse." The throat: "Joe thinks of me simply as a short length of reddish garden hose. . . . Ha! I am a vastly complex transportation system." The bladder: "At important business conferences I speak with greater authority than Joe's boss or his clients." And so we hear from the hypothalamus, the eye, the ear, the skin, the lung (a nice fellow, compared with the others), the breast, the testis, the prostate (un*bear*able, my dear!), the foot. Oh yes, there are a couple of organs missing. None of the organs claim to be physically attractive, which is a relief after all that self-importance. I must admit that the series—the book—is a good idea, but I wish it could have been done without sounding so icky.

Son Of

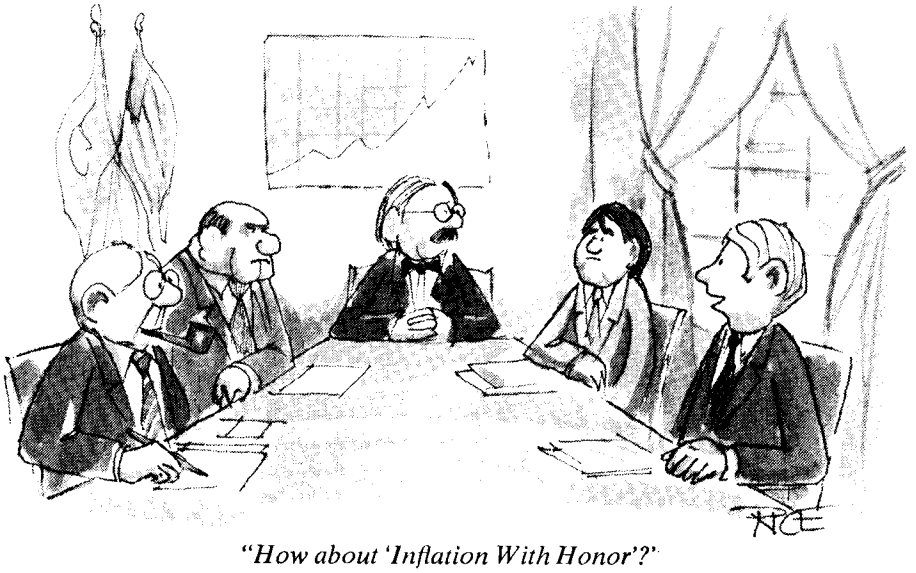
The first thing I look at in *New York* magazine is the competitions. I enter them sometimes, and I always look to see whether I have won anything. Here gather a collection of punsters, rhymesters, word addicts, and wiseacres the likes of whom have not been seen together since the days of F.P.A.'s "Conning Tower" (Franklin Pierce Adams's New York newspaper column). The presiding wit is Mary Ann Madden, and the second collection of the competitions, *Son of Giant Sea Tortoise*, comes from Viking on February 17, priced at $8.95. (The first was called *Thank You for the Giant Sea Tortoise*. Come on, Mary Ann, surely it's time to retire the worn out *Son of* jape? A title discarded for the first book was *I Liked Being a Virgin Better, She Said*, which I think is superior all around.) The competition asking for "near misses" turned up, among hundreds: "Three Cents in the Fountain" and "Listen, the Herald Angels Sing" and "Let Go of My People!" Readers were asked to send in copies of authentic typos, and from Phoenix came:

THE PHOENIX (ARIZ.) GAZETTE
The grup is made up of . . . Al Bentley on electric bass and vocals and Ed Allen on drugs and Mike David on piano. . . .

In another, competitors were asked to demonstrate the power of an extra letter inserted in a familiar phrase: "I can't say Ngo!" "I love my wife, but oh, your kid!" and "BRIDGE AHEAD. STOP. PAY TROLL." Your correspondent seems to have six entries in the book, only two of which are any good.

Keepers

Over the years, knowing friends have told me that my favorite crooner, Buddy Clark—long dead—was "an Italian boy from Brockton, Mass." Now I find that he was from Dorchester, Mass., and that his real name was Samuel Goldberg. I also find that he made four LP records I don't have. This arcane information comes from a marvelous set of reference books just put out by my least favorite publisher, the right-wing Arlington House, favored not long ago by our esteemed Vice-President. The four-volume set, *The Complete Encyclopedia of Popular Music and Jazz, 1900–1950*, is edited by Roger D. Kinkle and sells for $75.00. Anything you want to know: 2,000 biographies and discographies of singers, bandleaders, composers, and the like; popular songs of each year, with credits; casts of movie and Broadway musicals, with song titles; an index of 28,500 songs and a bunch of specialized appendices. It's absolutely amazing what lurks in one's memory. Flipping open to a page about 1935, I find that I can hum the tunes and even find some of the words for "I Believe in Miracles," "About a Quarter to Nine," and "Here Comes Cookie." What a retrieval system! And what a shame it's seldom put to better use! □



"How about 'Inflation With Honor'?"

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The Weston World

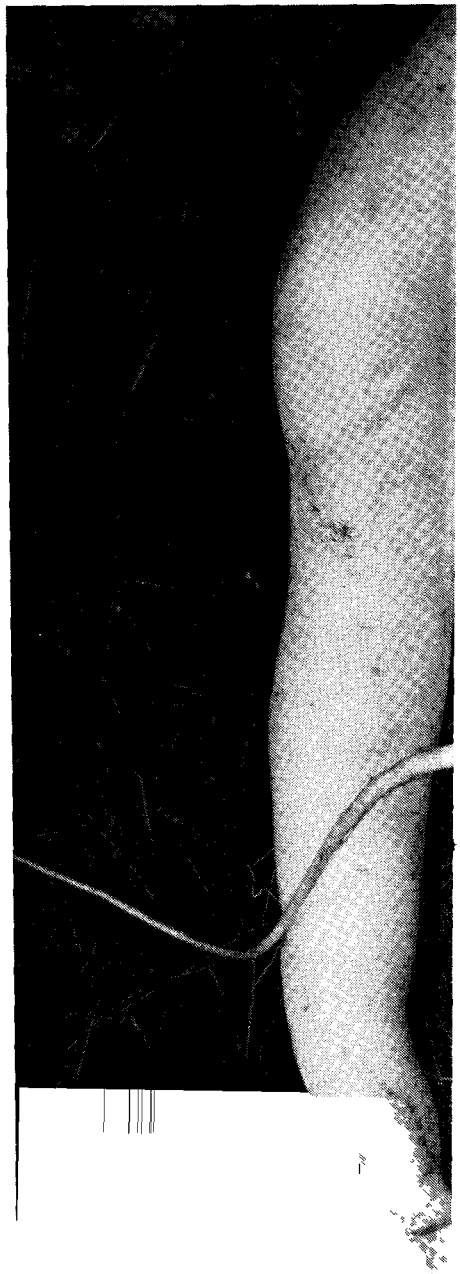
by Margaret R. Weiss

In theme and substance, though not in calendar dates, the current Edward Weston retrospective at the Museum of Modern Art fits the Bicentennial commemorative mood. It is not only a paean to a rebellious, independent spirit but an appreciation of one who championed photography-for-photography's-sake in the America of the Twenties.

When Weston arrived in California and opened a portrait studio in 1911, he had already rebelled against school and family (his father was a boys' school principal), the ministrations of doctors (his grandfather was a physician), and the restraints of midwestern middle-class morality. A dozen years later, commercially successful and an accomplished craftsman, he took the expatriate's leap to freedom. In Mexico he liberated himself from workaday routine, demanding clients, and the soft-focus technique that had turned sitters into satisfied customers. This was the real beginning of his productive career.

In the 280 exhibition prints selected by Willard Van Dyke, Weston's friend and colleague for almost 30 years, the

Margarethe, 1920



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viewer can retrace the visual odyssey of a man who was mercurial about everything except his dedication to his camerawork, his four sons, vegetarianism, and meticulous file-keeping. Mindful of the photographer's contention that a retrospective should include "old 'historical' work—even early corn," Van Dyke has mounted a show that blueprints the gradual maturation of artistic discipline and purpose.

IN THE EARLY NUDES, detail and depth of field are sacrificed to the shadow-play of soft focus; in the later ones, f/64 clarity and simple composition make the most of mass, line, and contour. The diffused, painterly effect in *Margarethe, 1920,* and the interpretative treatment in *Chandler in His Shop, 1920,* seem light-years away from the unvarnished, direct presentation of subsequent portrait subjects. *Tina, 1923,* and *José Galván, 1924,* —representative of what Weston called his "faces and postures" period—are all face and no posturing on the part of photographer or lens. With similar directness he pictured outdoor pump, laundry yard, and hut interior—the "immobile surfaces" that he composed into small landscapes of light and shade. These are more effective graphically and more fully realized than his impressions of the natural landscape of Mexico; the series of straw and clay toys now seem mere finger exercises for the bark and rock close-ups made when he returned to California.

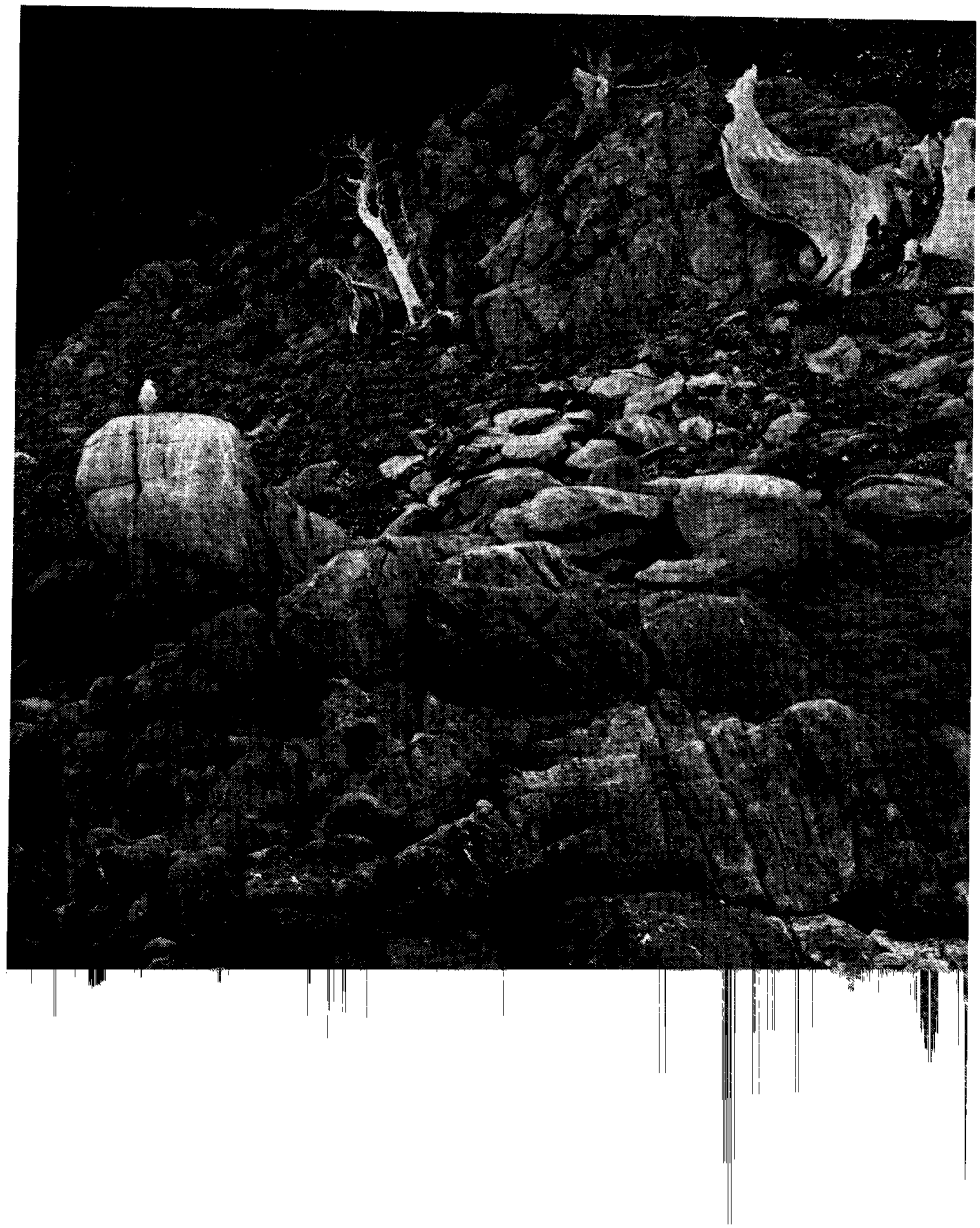
Thereafter, whether photographing flesh or rock or white radish, Weston would have the same aim: "rendering with the utmost exactness . . . significant presentation, not interpretation." The subjects that preoccupied him between 1925 and 1937—series after series of shells, clouds, vegetables, roots, rocks, nudes, dunes, and nudes-on-dunes—reflect a heightened awareness of sculptural forms. For him these were life rhythms—nature's worldwide network communicating the interdependence and interrelationships of animal, mineral, and vegetable. Understandably, then, he focused on a torso-like pepper, on a pear-shaped torso, on the rhythmic kinship of cloud-filled skies, desert sands, and fleshly contours.

Point Lobos remained his most dependable source of inspiration. There he found stonecrop and cypress, seagull and sculptured rock—clusters of tiny wildflowers and fragments of eroded

(Continued on page 53.)

White Radish, 1933

Cliff With Seagull, Point Lobos, 1946



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Music to My Ears

by Irving Kolodin

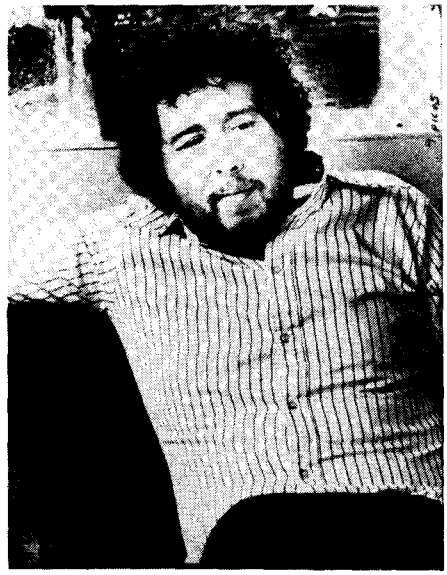
The New, Double-Duty Music Directors

As music directors of major American symphony orchestras go, Aldo Ceccato is a newcomer on the scene, having succeeded Sixten Ehrling as chief officer of the Detroit Symphony not much more than a year ago. But, in that brief time, he has made such enormous strides that he now qualifies for admission to the inner circle of men holding such positions. The strides, it might be added, have been in the direction of Hamburg, whose Philharmonic Orchestra he has agreed to supervise concurrently with his work in Detroit.

This perhaps gives him more headaches than a single individual should relish—not to mention the language difficulties (he was born in Milan) of dealing with musicians in such diverse places as Detroit and Hamburg. But it does enable him to hold his head high in the company of the other M.D.s (not medical doctors, but music directors) entitled to preface their title with D.D. (again, signifying not doctor of divinity, but "double duty"). The criterion for admission is not how good you are at your job, how high you rate with the press and public, or even the financial status of the organization that pays your primary salary. The single criterion is: Do you have a second, steady job somewhere else?

What had previously been an occasional, scary kind of concession to circumstances attained legitimacy when the Boston Symphony, in 1970, engaged Seiji Ozawa, music director of the San Francisco Symphony, to serve simultaneously as music director of the B.S.O. The idea is as absurd as the head of Filene's spending half his time running Gumps in San Francisco. And, if that is good enough for the mercantile world, it should be undreamed-of in a city with the longest tradition of fine orchestral performance in the country; the symphony's music directors—counting back from the recent William Steinberg and Erich Leinsdorf—have included such men as Charles Münch, Serge Koussevitzky, Pierre Monteux, Karl Muck, Arthur Nikisch, and others.

As of the present season, such tolerance now prevails not only in Boston and Detroit but also in New York, whose Pierre Boulez shares the claims of the Philharmonic with those of the BBC Symphony in London; in Los Angeles, whose audiences see Zubin Mehta between obligations with the Israel Philharmonic (or perhaps it is vice-versa); in Cleveland, where the longtime presence of the late George Szell has been succeeded, when he is not in Berlin conducting opera, by the in-and-out Lorin Maazel; in Washington, where Antal Dorati comes but also goes (to London's Royal Philharmonic); and, of course, in Chicago, where Sir Georg Solti is paid more than $100,000 for conducting less than half the season's schedule of concerts.



Composer Harrison Birtwistle—"Derived his impulse from a Brueghel painting."

There are a few traditionalists who adhere to the precept that home is where the heart is. Led by the hardy perennial Eugene Ormandy, in Philadelphia, they include: Stanislaw Skrowaczewski in Minneapolis, Milton Katims in Seattle, Robert Shaw in Atlanta, and Thomas Schippers in Cincinnati (whose deviations to the Metropolitan Opera and elsewhere are brief, entail no administrative responsibilities, and are so far within the range of the acceptable).

In such other cities as Pittsburgh, St. Louis, and Dallas, the symphonic situation is in flux, and new leadership impends. (Dallas must reorganize its orchestra's financial structure before it engages a new music director, but that should be a mere detail.) If precedent is any index to the practice of the future, the probability is that two, at least, of those cities will go the way of the others now served by "D.D.M.D.s."

Is there such a shortage of candidates qualified to be music directors—with the important responsibilities involved—that so many of them must be shared? Not really. It is, rather, that boards of directors, which raise hundreds of thousands of dollars a year to liquidate deficits, feel more comfortable with buying *identities* than with scouting talent. This enables them not only to posture as benefactors of the local public but also—subtly—to shift the burden of success or failure to the shoulders of the Chosen One.

It also shifts, to the public, the uncertainties of half-living with the choice. The disposition of the top American orchestras (Philadelphia, of course, aside) to permit a music director to barter a portion of his time in one place against what he is able to earn elsewhere, coincides with the convenience of the conductor, not the audience. Mobility is so readily available that a conductor can conclude an American engagement on a Sunday and start rehearsing in Europe on a Tuesday. It isn't good for anybody (jet lag is no respecter of persons)—for the conductor, the performers in either orchestra, or either audience. But, as Yehudi Menuhin said about intercontinental commuting (even before the jets came in), "It isn't good, but it's possible. So we do it."

Is there any excuse or rational reason (other than the convenience of the conductor) for the current trend? The really searching, realistic response could be that few of the younger conductors (Solti and Dorati, of course, excluded) have the range of repertory to carry out the kind of exacting, year-round schedule that was assumed, for example, by the Boston Symphony's last full-time music director, Erich Leinsdorf. Thus there is an empirical reason why the needs of the audience occasionally coincide with the convenience of the conductor. This tends more and more to such subdivisions of responsibility as are embodied in the title Principal Guest Conductor (favored in Boston, Chicago, and elsewhere). San Francisco, for its non-Ozawa weeks, has

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recently announced the engaging—on a sharing basis—of Edo de Waart of Rotterdam. It also has evolved for him the interesting title of Permanent Guest Conductor—which makes him the equivalent of your Uncle Willie, who comes for a week and is impossible to get rid of.

The dim flicker of hope that some benefits may accrue to offset the liabilities of the situation has recently begun to show itself in a few localized circumstances. In the instance of such an intelligent, conscientious man as Pierre Boulez, trying to serve two masters—both, fortunately, English-speaking—could profit both his London and New York audiences if what he has recently done at random develops into a pattern. In 1973, for example, I heard the first performance anywhere of Luciano Berio's Concerto for Two Pianos under his direction in New York in March, and again, a few weeks later, in London. Certainly the London Orchestra and the pub-

Fresh Faces and First Encounters

Instrumental

Beethoven: Sonata in B-flat, opus 106, Diabelli Variations, opus 120 (Delos). It is more than a decade since Webster Aitken gave a public piano recital and much longer than that since he recorded. Thus this issue (from a tape of a recital given by Aitken at the University of Illinois in 1961) will come as a revelation of high competence and challenging insight in these great works to many who did not know that a pianist named Aitken even existed. To others, the power, authority, and dominance he exerts (especially in the Diabelli marathon) over physical as well as intellectual difficulties will come as a natural outgrowth of qualities he demonstrated in the Forties and Fifties. There is little that is either gracious or colorful in his aesthetic but much that is harshly just and bitingly responsive to Beethoven at his most demanding. The reproduction is sometimes blurred (especially at the low end) but prevailingly good.

Mozart: Concertos in E-flat (K.365) and B-flat (K.595) (DG). To say of a new performer that she was, in a two-piano work, indistinguishable from her better-known partner, might not rank high as praise, but when the partner is Emil Gilels, the standard achieved by his daugher Elena in this E-flat duo-concerto of Mozart is decidedly to her credit. It is spirited, free-flowing, and highly musical playing she achieves in this collaboration with her father and the Vienna Philharmonic under the direction of Karl Böhm. It is coupled with a masterful playing by Gilels senior, of the last of Mozart's concertos.

Mozart: Quartets in C (K.465) and B-flat (K.589) (DG). After generations of debate whether English, French, or central Europeans were the best performers of Mozart string quartets, and a few decades in which Americans have elbowed into the competition, another nation has made its qualifications for consideration undeniable. Such a fine-sounding, animated, cleanly Mozartian and vitally musical a performance of the great C Major ("Dissonant") as is provided here by the Tokyo String Quartet has rarely been equaled and very infrequently surpassed. They play four Amatis (made between 1656 and 1677), and they are in every way entitled to them. Radiant reproduction from the DG sound studios.

Mozart: Symphonies No. 4 in D Major (K.19), No. 5 in B-flat (K.22), and No. 29 in A Major (K.201) (Delos). As all of these symphonies have been recorded previously, the first encounter must be with conductor James De Preist, a prizewinner in the Dimitri Mitropoulos International Conductors' Competition, with many major orchestral appearances to his credit. The Delos Chamber Orchestra (of Los Angeles) is not a major ensemble, and De Preist's skills do not include the finesse or refinement to give these Mozart symphonies (especially no. 4 and no. 5) their special due. No. 29 is more akin to the composer's mature manner, and De Preist does well by it, especially its Andante. But by comparison with the Neville Marriner–Academy of St. Martin-in-the-Fields recording of all this material, it is well below the going market standard.

Vocal

Wolf: Lieder—after poems by Eduard Mörike (DG). This is, to my knowledge, the most extensive treatment ever offered publicly of some of the greatest songs ever written: 47 of the 53 settings of Mörike texts by Hugo Wolf (all written in the single year of 1888). More to the point, the singer is baritone Dietrich Fischer-Dieskau; his collaborator at the piano, Daniel Barenboim. As the choices for Volume I include such superb, much-sung songs as "Er ist's," "Verborgenheit," "Gesang Weylas," and "Fussreise," it is inevitable that some version by a Lehmann, a Schorr, a Schwarzkopf, lingers in the mind as superior. But in the aggregate this is even more great singing in so varied a repertory than could reasonably be expected from one voice. Fischer-Dieskau's "Der Feuerreiter" is superior to the celebrated one of Helge Roswaenge, and he makes instant favorites of such fine, seldom-heard songs as "An den Schlaf," "Frage und Antwort," "Lied vom Winde," and the fantastically fanciful "Abschied." Barenboim is at his best in the last of these, for it has a virtuoso piano part that he disposes of like a virtuoso. For the simpler settings, he does not yet show the sure sense of blending his sound with that of the voice, which is the real art of great collaboration.

Miscellaneous

Paul Bley: Open, to Love (ECM). Information on the performer is wholly lacking on this release; so the statements to follow are purely deductive, from its content. Bley is a pianist of cultivated skills who applies them to moody, simply structured, but far from naive expressions. They combine a flavor of Beiderbecke and Ellington with tinges of Bartók and Cage. Most of his pieces bear his name or Carla Bley's as composer, and the titles include "Ida Lupino," "Harlem," and "Open, to Love." Well recorded in Scandinavia.

Gershwin: Second Rhapsody, "I Got Rhythm" Variations, Cuban Overture (First Recorded Performances) (Connoisseur Society). George Gershwin frequently made, for evaluation purposes, two piano versions of a new major work on the way to completing its instrumentation. That is the form in which two of the works identified above are here disk-premiered by Frances Veri and Michael Jamanis (the "Cuban Overture" is four hands at one piano). The inimitable pieces have their own appeal in the form made famous by the piano duo of Phil Ohman and Victor Arden. Veri and Jamanis have more technique than is required for the purpose in hand, but also less feeling for the style than is desirable. In place of rhythmic zest they tend to provide a metronomic regularity, and rather than sly humor, an all too serious purpose. Individually, Miss Veri plays "The Man I Love" and "Do It Again" very well, as Jamanis does the "Three Preludes for Piano." Some of the same sensitivity would improve their joint efforts.

Ramsey Lewis: Sun Goddess (Columbia). Lewis is far from a fresh face, but this is a first encounter with a new phase of his evolution from an intimate piano trio to a broader range of musical effects. A beat is basic in all he does from the piano, and, in company with congas, guitar, synthesizer, Fender bass, and other electronic sound-enhancers, the results find him still marching toward his own objectives: That is listenable, sophisticated, tasteful chamber-music jazz, whether titled "Love Song," "Jungle Strut," or "Tambura." I.K.

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lic benefited from the familiarity with the work that Boulez had derived from preparing it in New York.

In a reverse procedure, New York had the benefit of Boulez's familiarity with the London scene in a presentation lately by the Philharmonic under his direction of Harrison Birtwistle's *The Triumph of Time*. The composer (a native of Lancashire) has derived his impulse from a Brueghel painting of Time "riding in a cart surrounded by marauding bands of skeletons." Birtwistle musically invites us "to watch a slow funeral cortege as it passes by; as spectators and listeners we are involved and yet uninvolved"—a formulation curiously similar to that of the first movement of Mahler's second symphony. The consequence is a densely scored, consistently imaginative work. Not all of the aural imagery appealed to me, but as a consequence of Boulez's thoroughly transparent presentation, Birtwistle is now identified as a figure of consequence on the compositional scene.

If present plans are fulfilled, English and other continental audiences will benefit reciprocally from Boulez's American experience when the Philharmonic visits a dozen European cities in late spring. He has, I understand, scheduled a performance of Elliott Carter's *Concerto for Orchestra* on every program. If other D.D.M.D.s would undertake to honor other American composers of quality in a similar way, so much the better. It would be too much, I suppose, to expect them to emulate Boulez all the way: When his present obligation to London ends in a year or so, he is surrendering command of the BBC Orchestra to Rudolf Kempe and will restrict himself to the status of non-principal, non-permanent guest conductor. □

WIT TWISTER NO. 40

Edited by Arthur Swan

The object of the game is to complete the poem by thinking of one word whose letters, when rearranged, will yield the appropriate word for each series of blanks. Each dash within a blank corresponds to a letter of the word. Answers on page 55.

Rain ___ ___ ___ ___ ___ the farm and
freshly planted field,
And seeds that long have ___ ___ ___
___ ___ wake to its sound.
The farmer, meanwhile, dreams of
harvest yield
Before the ___ ___ ___ ___ ___ shows
green above the ground.

A. S.

DANCE: CAPSULE COMMENTS

Rudolf Nureyev merits much more than the cliché tag of *superstar*, applied to a mere box-office favorite. Oh, yes, he is one, as proved by the smashing success of his five-week stand with a single chamber-ballet-size program, "Nureyev and Friends," at the big Uris Theater on Broadway, but what matters is that he is a very great artist, unique not only in his time but very probably for all time. It was far more than bravado that made him dance in every work—George Balanchine's *Apollo*, Paul Taylor's *Aureole*, August Bournonville's *Flower Festival in Genzano Pas de Deux*, José Limón's *The Moor's Pavane*—each one displaying a different facet of his command of contemporary ballet, romantic ballet, abstract modern dance, dramatic dance. Rather, it seemed that Nureyev was offering himself totally and without reserve to the art he serves with rare dedication and uncommon brilliance.

I attended more than one performance, and Nureyev raised his already high standards with each one in each dance. As I watched his *Apollo*, I could not think merely of technique as I said to myself, "Olympus is not a myth and Apollo is not dead." As I watched this great man throughout the evening, my first thought was that in action or in vital repose "the dance never deserts Nureyev"; "but no," I further thought, "Nureyev never deserts the dance."

Nureyev's most distinguished associates, themselves artists of the first caliber, included Merle Park (ballerina of Britain's Royal Ballet), delicious in the ebullient Bournonville and capable of summoning that dramatic weight required by modern dance in the Limón; Lisa Bradley, ineffably lovely and vulnerable as Desdemona in the *Pavane*; the brilliant Louis Falco, a terrifyingly insidious Iago to Nureyev's Othello in the same *Pavane*; each and every one of the Paul Taylor dancers shining in Taylor's *Aureole;* and Miss Bradley (ballerina of the Hartford Ballet) and Miss Park, who were superb and well paired with the New York City Ballet's Linda Yourth, as the Muses in *Apollo*.

The Murray Louis Dance Company, which played a successful engagement at the attractive (Louis had the proscenium skillfully restructured) New York University Theater, is a beautifully disciplined company—with Louis the undisputed star. He is a mature dancer but unlike any other you will see in your dance travels. He's as much a virtuoso, in his modern-dance way, as is the dazzling Baryshnikov in ballet. Louis has not only total body control but also total control over each body part. He can isolate movements from a knuckle to an arm, from a toe to a thigh, from a full body contraction to the barely visible echo of a visceral pulse. To watch him move in such solos as *Chimera* is to become a willing subject of kinetic hypnosis.

The Alvin Ailey City Center Dance Theater is always generous in its twice-a-year treats for Manhattan with fall and spring seasons at the New York City Center. This year it was the general consensus of opinion that the company has never danced so well and that it has attained a new level of excellence not simply in terms of individuals but as a group. Praise for this achievement is directed behind-the-scenes to the ballet master, Ali Pourfarrokh, who has given the Ailey dancers that dance discipline which, paradoxically, frees them to perform at higher levels of excellence. In reference to the principals, one once again hails the majestic, adorable, powerful, and enchanting Judith Jamison; Sara Yarborough, mistress of many techniques and styles of dance, a star in the brightest sense of theater; Dudley Williams and Clive Thompson, most sensitive artists; and Michihiko Oka, who was obviously born to dance (just look at that dancer's body and that instinctive sense of body-line as it lives in space) and who is rapidly proving himself worthy of that special endowment.

Pearl Lang, in her new three-act work, *The Possessed* (a major extension of a much earlier piece on the same theme), has given us the most successful dance realization that I have ever seen of Ansky's play *The Dybbuk*. In this dance-drama, which had its world premiere at New York's 92nd St. Y.M.-Y.W.H.A., Miss Lang has interwoven folklore, Hasidic ceremony, and sheer demonic terror to brilliant effect. There are some weak passages for the company's group sections, but she herself, especially in the dance of possession and the ultimate release through exorcism, is always compelling. William Carter provided her with especially dynamic support as the beloved.

Valerie Bettis, long a choreographic mistress of drawing together the related but distinct eloquences of acting and dancing, was recently involved with just such an experiment in *Adam & Eve*, a chamber dance-opera with music by Lor Crane and text by Seymour Reiter, produced by the Joseph Jefferson Theatre Company at The Little Church Around the Corner. In it Miss Bettis, as director, had her singing actors extend their realistic mime into heightened gesture, at which point the dancing actors took over and further extended such gesture into full dance. There were, of course, two Eves, two Adams, two Lucifers (but only one God!—an unseen voice) to arrive at this effect. The concept didn't work throughout, but Miss Bettis's craftsmanship was such that she made one want to see her try something else in this hybrid genre in the future.

WALTER TERRY

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Seeing Things

by Hollis Alpert

Singles

In *The Heartbreak Kid* of a few seasons ago, Jeannie Berlin made her film debut as a type relatively common on stage and in films and novels and known familiarly as "the nice Jewish girl." In that film she quickly loses her husband—on their honeymoon in Miami, no less—to a fair-haired beauty who is the quintessence of another familiar type known as "the midwestern Wasp." Elaine May, who directed Miss Berlin (she happens to be Miss May's daughter), was merciless toward both types and was not particularly kind to the young man in the story either. Critical acclaim in the form of awards came to Jeannie Berlin, but there was also audience grousing over the portrait created by the director—with the aid of Neil Simon, who wrote the screenplay. Unfair, was the complaint. The nice Jewish girl was made slobbish in her eating habits, smothering in her bedroom habits, and gauche in her manner. Yet, in its way, the portrayal had its winning aspects.

Now Miss Berlin comes along in *Sheila Levine Is Dead and Living in New York* (from the Gail Parent novel) as another "nice Jewish girl," this time from Harrisburg, Pa., and the type has been given some variations. The girl, this time, is still gauche, but she has a passion for neatness and cleanliness, won't settle for small-city domesticity, and comes to New York in hopes of fulfilling her love needs and her creative instincts. The problems of a single girl in the big city are hardly new stuff for drama, and adding a touch of ethnicity to the brew is not enough for originality. Sheila Levine, in her film manifestation, is obvious and cliché-ridden, and watching her stumble her way into the various pitfalls she encounters is always irritating and eventually tiresome.

The fault is hardly Jeannie Berlin's alone. She has been burdened with a poorly written script, and with weak direction by Sidney J. Furie, which strikes a false note in just about every one of the scenes. But the acting is hopeless, too. Miss Berlin plays Sheila as though she were under the constant influence of a heavy dose of tranquilizers. Her voice is a monotone; her manner, somnolent.

Jeannie Berlin as Sheila Levine—"The nice Jewish girl" in the big city.

Her New York roommate (a Wasp, of course), played by Rebecca Dianna Smith, doesn't fare much better. Perhaps the project was doomed when it was decided to film the story in studio settings in California, with a few background shots of the New York skyline. Apparently the set designers didn't do much research on what living in New York is like for single girls with little in the way of income. The falsity extends from the living quarters to the obvious studio street on which the girls live.

Sheila's mother speaks lines long outmoded by Molly Picon. Her roommate is, as expected, a would-be actress who is as slovenly as Sheila is neat, as kooky as Sheila is straight. The object of both girls' affections is a doctor (Roy Scheider), who eventually learns to appreciate Sheila's basically sterling qualities. So, surprise, the nice Jewish girl gets to marry the nice Jewish doctor after all, and I found the entire bath of banality peculiarly distasteful.

BETTER FILMS will be coming as the season advances; so don't despair. One that is better, but not very much so, is *Rafferty and the Gold Dust Twins*, which has Alan Arkin to give it an occasional lift. Perhaps oddball titles are a key to films that strive too consciously for difference from the general ruck. Those big blowsy commercial epics, such as *Earthquake* and *The Towering Inferno*, are, in their way, more honest. They lead you to expect almost exactly what you get. Who is Rafferty? He's a lonely, quietly alcoholic ex-marine who works for the Los Angeles Motor Vehicle Department while he waits for his military pension to take effect. And who are the "gold dust twins"? They aren't twins, they have nothing to do with gold or dust, and they merely happened to meet while in jail for misdemeanors. One is a 15-year-old runaway from an orphanage (Mackenzie Phillips), and the other is a more mature woman (Sally Kellerman), who hopes to become a country-music singer. They pick up the lonely ex-marine, ask for a lift, then force him to drive them to New Orleans—which, of course, they never reach.

Maybe it was *Easy Rider* (its success, rather) that caused the current spate of road pictures. By now, the variations on the form are endless and, perhaps, meaningless. So intent are writers and directors on ringing changes that they leave behind verisimilitude and believability. While seeming to reveal aspects of our national folkways, they instead come up with overblown eccentricities. Yet, *Rafferty* does have its moments. Arkin is funny and at times touching. Sally Kellerman, with her gawky prettiness, has charm, and Mackenzie Phillips manages to invest the runaway girl with a sort of sullen humanness.

But we're asked to believe just too much: that Rafferty would drive such a hopeless relic of a car; that the girls would pick such an unlikely prospect and car for a kidnap ride of a couple of thousand miles; that Arkin and Kellerman would suddenly make love in the front seat, with the 15-year-old in the back seat; and that Arkin, in a wildly sentimental ending, would run off with the orphan after Kellerman has decamped with a country-music bandleader. *Archness* might be the word for it. Incidents strain for humor and, instead, become nasty. One wonders why a studio (Warner Brothers, in this case) would place the necessary millions behind such a frail conception, why actors of this caliber would agree to appear in the production. I, for one, am weary of oddball odysseys, of adventures in cars, buses, planes, and trains. It's time for the industry to get something different and better on the road. □

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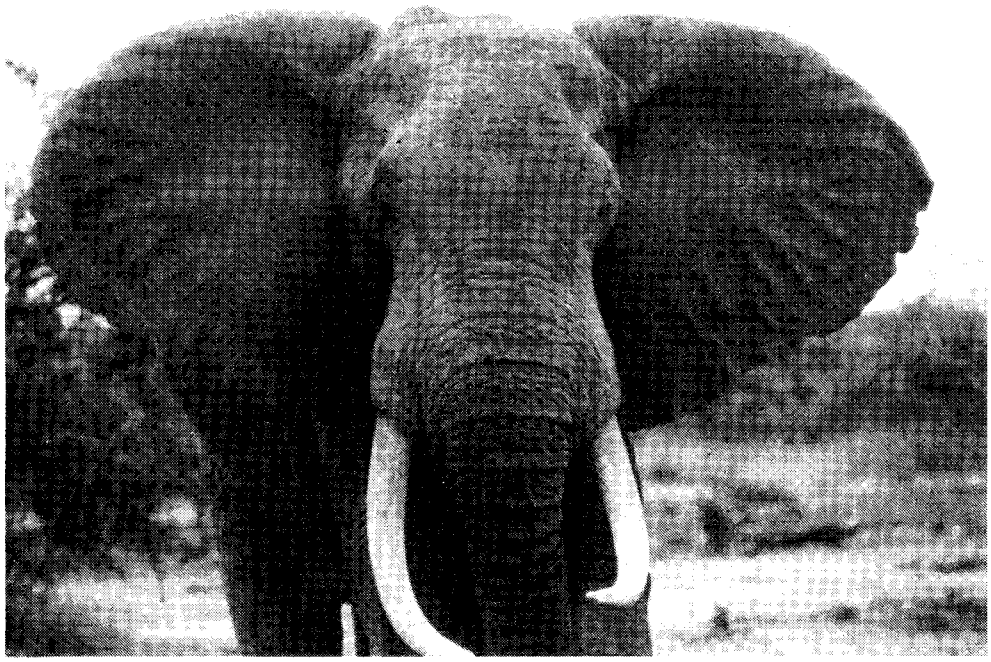

H.S.

All ears in Tsavo Park—"So near I couldn't get all of him in the frame."

The East African Adventure

1. Talking to the Animals

by Horace Sutton

. . . . If we conferred with our
furry friends,
Man to animal,
Think of all the things we could discuss.
If we could walk with the animals,
Talk with the animals,
Grunt and squeak and squawk
with the animals
*And they could talk to us.**

That fanciful sprinkling of verse which Rex Harrison chanted in the musical version of *Dr. Dolittle* a few years ago is almost a reality in Kenya, that Texas-sized nation that lounges across the equator, its head resting against the pillow of ancient Ethiopia, its feet dangling in the warm waters of the Indian Ocean. Along with Bali and with New Guinea, a journey to view its bird-filled lakes, the splendor of its immense mountains and its craters, and above all the animals that survive almost as they were in pre-historic times is one of the great adventures of any part-time peregrinator's life.

"Stay long enough to take this for granted," says English writer Michael Tomkinson, "and home, when you get there, will seem distressingly bare. Then, perhaps for the first time, you may well stop to wonder what happened—and why—to the big game of Europe and America."

Twelve years had clattered by since I last flew into Nairobi, that central city only 70-odd years old, which has become the hub of all East Africa, indeed, the largest city between Cairo and Johannesburg. The descendants of the English who had come before the turn of the century to build a rail line from Mombasa to Lake Victoria, and those who followed in the wake of Lord Delamere, looking for the promised "winter home for aristocrats," had, to a large degree, retreated to the motherland. The Mau Mau terrorists of the Fifties are now the heroes of the revolution, and many of them are the leaders of the government. A year after Britain rang down its flag, late in 1963, Kenya was a republic, and Jomo Kenyatta, who had been in exile, was its first president.

In the ensuing years the jets have made Nairobi no farther from southern Europe than New York is from London. I came down in Alitalia's long-range DC-8, a six-hour flight from Rome. For reasons unexplained there is a short stop in Entebbe, which affords one at least a glimpse of Lake Victoria and, at the same time, a few nervous minutes in General Amin's Uganda. The airport is new and enormous, its architectural lines patterned after the style of the Leonardo da Vinci terminal in Rome, but the traffic is scant.

There is scarcely time during the jump from Entebbe to Nairobi to fill out the detailed customs and immigration forms. All the currency and the traveler's checks on one's person must be counted and declared. Thereafter, all exchanges of currency, if they are to be done in the legal, prescribed manner, must be duly entered and notarized at the exchanging agency. Shades of turbulent Vietnam and of Europe in the first painful days after World War II. The baggage-handlers were on strike the day I arrived, delaying the departing flights. Students in awesome numbers were sitting it out on the floor, waiting for the flight that would take them back to Europe. East Africa, seemingly so remote, has become an excursion land for young people on academic leave. On the Nairobi-to-Mombasa highway a few days later, I was to see hitchhiking tourists where, a dozen years ago, one would see only a few tribesmen or perhaps East Indian merchants.

Nairobi, the spotless garden city, so clean, so modern, so full of flowers when I left it just before independence, has grown even more angular and modern, if not altogether as dewy as I had remembered it. Now the Kenyatta Conference Centre soars into the sky alongside the president's office and the salmon-hued Parliament building. Kenyatta still lives, and rules, but a statue of him already stands, his hand clutching the fly whisk that has become his personal symbol. Hilton, that omnipresent symbol of social arrival, has established its presence with a soaring circular tower, arcades of shops on the first floor, a swimming pool, and a bar packed with patrons at cocktail time. Waiters in red jackets attend its Amboseli Grill, but the coffee shop on the ground floor is more fun—a bustling mix of Africans, Europeans, East Indians (who remain the merchant class), and tourists from everywhere, Japan included.

Inter-Continental Hotels, the Pan American affiliate, has planted a large establishment not far from the Parliament buildings and the museum. Its new addition will give it 444 rooms, making it the largest hotel in East Africa. British Airways has links with Hallway Hotels,

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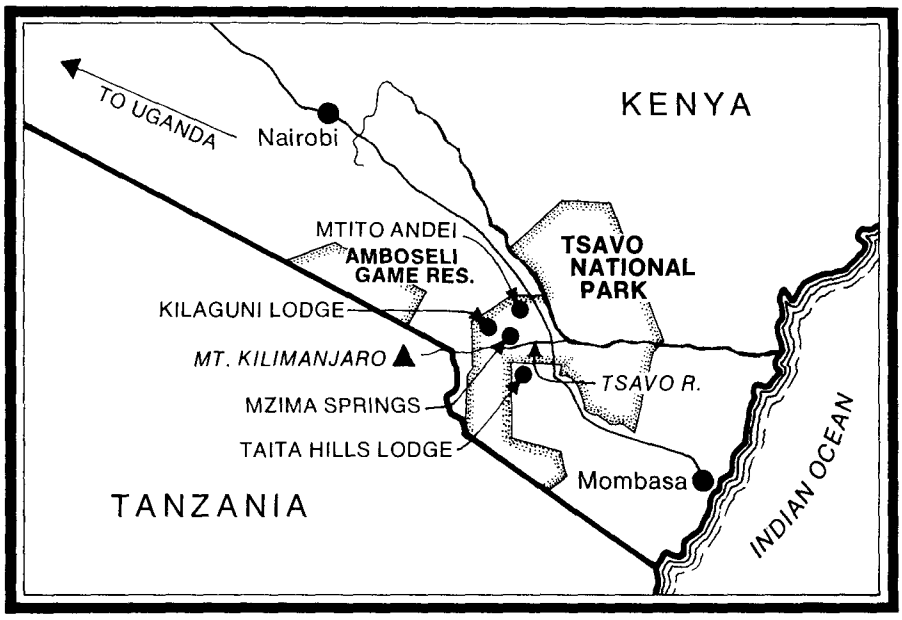
which operates the 160-room Panafric; safari lodges at Voi, Ngulia, and Amboseli; and the handsome Mombasa Beach on the sea at Mombasa. But all these new arrivals have not shadowed the New Stanley, where I stayed when first I visited here and which the late Robert Ruark used both as private pad and background setting for his Africa novels. In one form or another, the hotel has been here since 1913, and its open-air Thorn Tree restaurant (with a thorn tree rising loftily among the tables), is the Café de la Paix of Nairobi, an all-day hubbub for those who come for mid-morning coffee, lunch (everything from toasted sandwiches to Kenyan corn, bean, and meat stew), gossip, and cocktails.

A short walk from the Hilton, the Thorn Tree is on Kimathi Street, named for an executed Mau Mau leader. But, then, Queensway has become Mama Ngina Street, and Marlborough Road is now Nyerere Road. Even the name of Sergeant Ellis of the Royal Engineers, who unwittingly established the city when he set up a supply center here for the rail line, has been obliterated from its signpost. His street is now City Hall Way. Needless to say, Lord Delamere's statue no longer stands in the center of Nairobi's largest traffic circle, although a dining room in the venerable Norfolk Hotel still bears his name.

Independence has brought other changes. Black market dealers accost visitors along the street and offer wads of shillings for hard currency. Beggars and cripples patrol the busy tourist streets near the hotels. One is warned again and again not to leave money and traveler's checks in hotel rooms, not to leave cameras in cars, not to flag taxi cabs on the street (use the hotel taxi line or ask the shopkeeper to get one for you), not to enter into conversations on the street, especially with those who, without proper identification, suggest that they are plainclothesmen. Like most big cities, Nairobi has a crime problem, but as one tour company advises its clients, "Please remember that what is holiday spending money for you will be to many local people an absolute fortune."

One is inclined, after all those somber admonitions, to be wary; yet the streets around the hotels seemed safe enough at night. By day Nairobi becomes a giant bazaar. The shops, many of them operated by East Indians, who, looking to the fate of their brethren in Uganda, consider their days numbered, offer animal skins, cigarette boxes covered in zebra and elephant hide, the ubiquitous elephant-hair bracelets, some made of plastic, some of silver, and some of real elephant "hair." Beaded necklaces worn by the Masai are a colorful adornment, though perhaps they look better on the Masai than they do on the tourists who would consider wearing them back home. In many shops, and certainly at the flower-filled city market, spirited bargaining is in order.



Bob Pelletier

For a basic grounding in East African life, human, animal, and floral, a visitor would do well to spend some hours in the National Museum, strolling among the stuffed versions of what soon will be viewed live while he is on safari. Birds, bees, and butterflies are in profusion. And so are the strange necessities of tribal life—an ornate, inlaid stool used by elders and carried from place to place on a shoulder strap; earplugs larger than silver dollars, an ornamentation affected by tribal women; *wurri* board games, which have lately become the rage in the West Indies; chicken cages hung from trees to protect their inhabitants from predators. Joy Adamson's portraits of typical tribal members are counted among the prized acquisitions of the museum.

Much has been written, perhaps too much, about the Nairobi National Park, a 44-square-mile enclave that lies closer to town than the homes of some of Nairobi's suburban dwellers. The animals are not fenced in, but on the other hand, they are so available to so much traffic that lazy lions are often surrounded by a cordon of tourist microbuses. A somewhat disenchanted visitor told me that he had found a similar situation at Amboseli, one of the best known of Kenya's parks and the one I had visited a dozen years before.

This time I mapped a safari to the southeast, away from the traffic, to explore the Tsavo National Park, an enormous tract as large as New Jersey, which lies astride the Nairobi-Mombasa highway. We would drive straight for the Mtito Andei gate at West Tsavo Park, cross through the preserve, veer into East Tsavo Park, and finish, some days later, at Mombasa, that steamy old Arab city that is Kenya's ocean port.

At 8 A.M. on safari day, the zebra-striped bus dispatched by the United Touring Company was at the door, and Mr. F. Macharia Ng'anga, whom we were invited to call Francis, was at the wheel. It took all morning to cross the dull plain, but by midday we were at the gate of the park. All parks require entrance fees both for vehicle and for passengers. But the tickets are the key to the magic kingdom, for we were scarcely past the gates when a herd of elephants appeared, near enough, so it seemed, to talk to. There was a mad scramble in the bus for binoculars and cameras, although it was too late to snap open the pop-up roof that makes it handy to photograph animals from a lofty perch, unhindered by windows.

We rolled into Kilaguni for lunch—a lodge 22 miles from the gate, perched on a promontory that gives it a sweeping view of the Ol Turesh Valley toward Kilimanjaro. From the broad terrace set aside for its guests (35 rooms, all with bath), one could sip a drink or have lunch and gaze off languidly toward the

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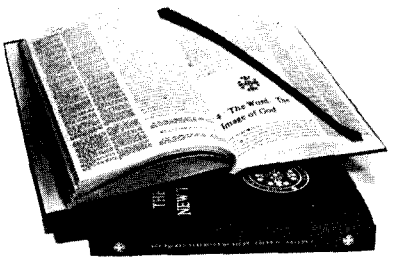

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gazelles, the waterbuck, and the zebras lounging on the plain. Says the sign above the bar, "Animals are required to be quiet whilst guests are drinking, and vice versa." We were quiet with our coffee cups, so still that a red-beaked hornbill, a bird out of *The Wizard of Oz*, pecked contentedly at seeds on the terrace edge while we sipped.

Kilaguni is only eight miles from Mzima Springs, a crystal pool sparkling with millions of gallons of water, an oasis in the middle of the grass-covered volcanic hills of Ol Turesh. Half a million gallons a day spring from the black lava rock, forming a long pool that has since been adopted by a resident band of hippopotamuses as their private nursery.

An unsettling sign at the Springs reads: "CAUTION: You are likely to meet dangerous wild animals on this trail—please proceed quietly and with caution. You proceed at your own risk. The national park are not responsible for any eventuality."

At Francis's bidding we emerged —not without misgivings—from our microbus and were coaxed by a park ranger to follow him down a pathway toward the spring. And suddenly there lay a pool and, on the opposite side of it, a lone rhino whose horn grew larger as I contemplated him.

The hippos, at least the day I was there, were hard to see—they emerge only at night to feed—but the surface of the pools was broken here and there by broad snouts, the tips of blubbery icebergs that lay underneath. In an evening's outing each hippo consumes more than 100 pounds of greenery, but by day they sleep and swim and, so it is said, walk on the bottom of the pool. An ingeniously constructed glass tank has been built at Mzima, where visitors can sit below the surface of the pool and contemplate the passing fish and, occasionally, a passing crocodile.

The fish feed on plankton, which have been nurtured, in turn, by masses of hippo dung lining the bottom of the pool. The hippos have worn troughs along the bottom of the pool, which lead to tunnels along the banks where they emerge for nocturnal forays into the bushes. But the elephants work the green leaves, too, especially a plant that the rangers have labeled elephant salad.

I followed the ranger through the nibbled leaves, past vervet monkeys, which posed obligingly, and, pulsating with exhilaration, slid back into our bus, to head south toward the Taita Hills. Now a giraffe ran across the road in front of us, his awkward body, once set in motion, floating through the air with ballerina grace. Having arrived on the opposite side of the road, he stopped to stare at us, and I at him.

Around the next turn we came upon elephants at their late-afternoon toilette in a shimmering pool. And then outside the car window, an enormous bull elephant loomed so close I begged Francis to stop. He was so near I couldn't get all of him in the frame of the telephoto lens I had on the camera. "I think," said Francis pulling nervously at his collar, "we should move away from here." In the rush to get him on film, I had overlooked the possibilities that he could flip our bus over with one charge.

By dusk we were snug in the new Taita Hills Lodge, sitting by the fire in the enormous two-story-high lounge, consulting the wine list and trying to decide between the Moët et Chandon *première cuvée* or the Dom Pérignon. After a day like that, it was a night for champagne. □
(First of two articles about East Africa.)

ANSWER TO MIDDLETON DOUBLE-CROSTIC NO. 66

ERICA JONG:
FEAR OF FLYING

I remember the countryside around Neuschwanstein with almost nightmarish clarity: the picture-postcard Alps, the clouds hooked on the jagged mountaintops, the arthritic fingers of old snow sculpturing the Arêtes, . . . and the chalet-roofed brown and white houses.

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(**First Man:** *continued from page 32.*)
face of his body. This realization gives rise to intense pleasure sensations. Moreover, two or three minutes of music may seem to last for hours. The subject may also be introduced to synesthesia (cross-sensing) and told that it is possible to see music, smell it, taste it—to experience it with all his senses. This is frequently the most powerful and beautiful musical experience the person has ever had. With practice, the new way of responding to music can be extended to experiencing other things in life in expanded and cross-sensory ways until they become natural and ordinary.

"A novelist may observe a chapter of his novel as he might observe a film, tuning in on a creative process that usually reaches his awareness only as words."

Pleasure sensations and esthetic enjoyment may also be enhanced by removing conceptual blocks to perception—especially early teachings about the inferiority of matter and negative attitudes about the body. In altered states the sanctioning of pleasure can serve to overcome the blocks that culture has imposed. This is especially important for older people who, in America, undergo a progressive lowering of sensory acuity. They cannot see, hear, touch, or use any of their senses *as well as their true physical capacity allows*. This neglect is due as much to our cultural attitudes as to their age. In many tribal and hunting societies, it is the adult, not the child, who is *expected* to evince—and therefore does evince—the most acute and integrated balance of his senses. In our own culture we have the evidence of those professionals who have to keep up a certain sensory acuity for the sake of their art —the musician's ear, the artist's eye, the *parfumeur*'s nose.

All this argument barely suggests the potential that large numbers of people could actualize in the near future, given the training. Yet, consider how utopian the list sounds to contemporary ears, which accept all sorts of needless limitations just because they pertain to an image of man we have not seriously challenged.

First of all, the attainable goal is a human being who understands the possibilities of consciousness across the entire broadened spectrum of realities. This psychenaut may orchestrate the movements of his body with high grace and rare efficiency and also may control his internal bodily functions to the degree that those in remote Himalayan retreats do. By working with some of the techniques and states of consciousness described in this article as well as with biofeedback training, and using them routinely in schools, children will learn such self-controls. Pain will still be needed as a warning, but we may not need to suffer it otherwise or to resort to anesthetics to allay it. Pleasure can be enhanced and extended and our perceptual windows regularly cleansed and cross-linked so that one can hear color and see sound, touch taste and smell music.

The "first man on earth" will relax or alert himself as he chooses. Keeping warm in cold weather, or cool in hot, may be no problem. Dreams and other states could be used for solving problems and for bringing a wiser and more sensitive consciousness to bear on questions of interpersonal relations. People may range over a great variety of mental states, playing upon the instrument of their mind-body as one currently plays other instruments—so that ecstatic and peak experiences, even those experiences which we call mystical and unitive, may be brought within our reach if we are ready for them. A very large historical literature attests to the therapeutic and growth-promoting—and creativity-inducing—potentials of experiences that have traditionally been described as mystical, transcendental, or part of the "cosmic consciousness." Our research indicates that these potentials are in fact indigenous to the human psyche, natural if non-ordinary ways of knowing and being, and that they can be midwived in a congenial setting if the subject is properly prepared.

We have developed a few experimental programs for schools, have used some of our techniques to rehabilitate prisoners, and have trained many professionals in health and education; but our efforts are but tiny rafts in a sea of need. It is impossible to state what man's limitations are. Now, if we dare, we can begin to forge a richer, a more fully human, consciousness, and bring into being a new and unifying image of man—man as a being of great, barely tapped potentials —who by means of these potentials might prevail even now. □

(Photography:
continued from page 45.)
rock to fill the frame with a tapestry pattern or an abstract design, and broad expanses of cliff wall straining to extend their textured surfaces beyond the picture edge.

Many of the Weston classics derive from his epic "American West" series, a project made possible by a Guggenheim Fellowship in 1937–38 (the first awarded to a photographer). Two years of travel produced 1,500 exposures: among them, the Lake Tenaya and Death Valley scenes, the Nevada ghost town of Rhyolite, M.G.M. outdoor sets, ranches, wrecked cars, and the roadside excrescences Weston translated as "rural satires."

A commission to illustrate a limited edition of *Leaves of Grass* took him to the South and East in 1941. These pictures—abandoned plantations, brooding bayous, decaying facades, cemetery sculptures—are less evocative of the poet's message than revealing of the photographer's morbidity.

During the war years his frame of reference narrowed to the domestic scene on Wildcat Hill; his satires seem small private jokes; his nature subjects are *nature-morte* or charades of death and decay. Only the Point Lobos landscape never palled, and it was there that he made his last exposure, *Pebbles and Rocks, 1948*. Without focal point or composition, it is a symbolic epitaph—a metaphor for his own exploding world as the effects of Parkinson's disease could no longer be denied.

WHILE THE RETROSPECTIVE is extensive and thoughtfully edited, it offers few surprises. Some of Weston's best work is between covers and familiar through frequent reproduction; his approach and technique have become the conventional way of seeing and exposing comparable subjects. But the exhibit is nonetheless noteworthy, for it charts the photographer's creative development—from folk-art artlessness through skilled but self-conscious expression to consummate mastery of art and craft.

As the exhibition tours the country after April 1, many more museum-goers (especially young ones) will be able to share Willard Van Dyke's view of the Weston world. It is a view that answers the critics who question Weston's "relevance" or throw out "Westonian purism" along with the fixing-bath water of its countless camera-club imitators. □

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Double-Crostic No. 67

by Thomas H. Middleton

1	Z¹	2	P	3	U			4	S	5	T	6	J	7	V			8	B	9	I	10	V			11	Z¹	12	T	13	O	14	K	15	P
16	C	17	E			18	Q	19	X	20	O	21	L	22	J	23	V			24	V	25	O	26	S	27	G	28	T	29	K	30	A	31	Y
32	C	33	W			34	Z¹	35	J			36	L	37	E	38	A	39	M	40	Z¹			41	J	42	Z	43	O			44	X	45	E
46	A			47	X	48	T	49	B	50	V			51	L	52	V	53	X	54	K			55	B	56	A	57	K	58	N	59	V	60	F
		61	H	62	G	63	T	64	Z			65	B	66	H	67	P	68	N	69	Z¹			70	Z	71	A			72	V	73	F	74	Z
		75	D	76	B	77	X	78	A	79	I	80	K	81	Z	82	L	83	S	84	W	85	N	86	Q	87	V			88	O	89	H	90	J
91	Z¹	92	T			93	K	94	I	95	Z¹	96	F			97	V			98	B	99	Q	100	X	101	O	102	V			103	D	104	H
105	V	106	Q	107	W	108	P	109	G	110	Z¹			111	T	112	D			113	H	114	V	115	P			116	B	117	D	118	F	119	Z
120	Y			121	Y	122	M			123	Q	124	I	125	S	126	D	127	L	128	Z¹			129	F	130	E	131	Q	132	V			133	L
134	X	135	I			136	X	137	G	138	A	139	V	140	Z			141	I	142	Q			143	R	144	E	145	P	146	C			147	T
148	Z	149	O			150	C	151	M			152	I	153	P	154	R	155	E	156	V			157	K	158	H	159	C	160	Z	161	N		
162	U	163	A			164	Z	165	P	166	S	167	M	168	U	169	H	170	D	171	I	172	R	173	A			174	Z	175	G	176	I	177	P
178	O	179	V	180	L	181	W			182	W	183	H	184	R	185	K			186	P	187	X	188	R	189	M	190	L			191	Y	192	N
193	I			194	P	195	A	196	X	197	K	198	H			199	R	200	U	201	A	202	V			203	E	204	C	205	L	206	G		

INSTRUCTIONS

If you've never solved one of these puzzles, it will probably look much more difficult than it actually is. If you can answer only a very few of the WORDS correctly, you're on your way to solving the puzzle.

Fill in the numbered blanks of all the WORDS you can guess, and write the letter of each numbered blank in its correspondingly numbered square in the diagram. The letters printed in the upper-right-hand corners of the squares indicate from what WORD a particular square's letter comes.

The diagram, when filled in, should read as a quotation from a published work. The dark squares are the spaces between words. If there is no dark square at the end of a line, a word may carry over to the line below.

The first letter of each WORD, reading down, will spell the name of the author and the title of the work from which the quotation is taken.

You should find yourself seeing words and phrases taking form in the diagram; so you can work back and forth, from WORDS to diagram and from diagram to WORDS, until the diagram is filled in.

CLUES	WORDS
A. Tres-tine (2 wds.)	38 46 173 201 30 56 71 78 138 163 195
B. Mechanical; paste-up (*printing*)	8 49 55 65 76 98 116
C. Daughter of Liliom and Julie (Molnar, *Liliom*)	146 150 159 204 16 32
D. Seabird with a short neck and a large, compressed, grooved bill	103 170 75 112 117 126
E. *Type of metal-cutter*	130 144 155 203 17 37 45
F. Belgian port at the confluence of the Scheldt and Lys rivers	60 73 96 118 129
G. On the go; pathetic	27 62 109 137 175 206
H. *Didactic poems in three* books by Ovid (3 wds.)	66 104 113 158 169 61 89 183 198
I. English caricaturist (1756—1827; *Tours of Dr. Syntax*)	124 141 152 171 79 94 135 176 193 9
J. Emblem, badge	41 90 6 22 35
K. Hip; hep (3 wds.)	80 185 197 14 29 57 54 93 157
L. Skinflint; tightwad	205 21 36 127 133 180 190 51 82
M. Spats	167 39 122 151 189

CLUES	WORDS
N. Took a long walk; raised with a jerk	192 58 68 85 161
O. Avoidance	178 20 13 25 43 88 101 149
P. Means; resources	194 2 15 108 115 177 145 186 153 165 67
Q. All wet; out of line (2 wds.)	99 123 142 18 86 106 131
R. Drudged	143 188 154 172 184 199
S. Stay; tolerate	125 83 166 4 26
T. Disgusting	63 147 5 28 48 111 12 92
U. Goddess of youth and spring; wife of Hercules	168 200 162 3
V. *King of England, 978—* 1016 (3 wds.)	50 72 114 139 102 179 52 23 24 156 105 87 59 202 7 97 10 132
W. City in central Yorkshire, England	84 107 182 181 33
X. *Rising; making it* (4 wds.)	196 77 44 187 53 47 134 100 19 136
Y. "____, to the blackest devil!" (*Hamlet*)	31 121 191 120
Z. Kipling Ballad (2 wds., after *The*)	74 81 64 148 70 140 42 164 160 174 119
Z¹. Deeply cut into numerous segments, as a leaf	11 34 40 69 110 95 1 128 91

Answer to *Double-Crostic No. 66* appears on page 52.

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Light Refractions

by Thomas H. Middleton

We Take Your Word

I can't remember another time when there was as much concern about language as there is today. There have always been books, pamphlets, and lectures on language, but it seems to me the interest has been particularly intense during the past few years, perhaps starting with the public exposure by television of the inarticulate mumblings of some of our college students during the tumultuous Sixties. It was especially hard for us who had been trained by strict grammarians to hear the cream of American youth going, "Uh, yeah, well, ya know, like it's a bummer, right?" Then there was the peculiar jargon of the Watergate principals. We were exposed to the extremes of mindless grunts and convoluted gobbledygook, and I think it made a lot of us more language-conscious than we normally are.

Edwin Newman's *Strictly Speaking* has had a long run on the bestseller lists; there are articles in magazines and newspapers deploring the present state of English; and I've read dozens of letters to the editor that rail against what their writers consider almost criminal misuse of "the language of Shakespeare and Milton."

While I may not agree with all the people who are so upset, I think it's great that they care deeply about the language.

Mr. Warren Weaver, of New Milford, Conn., sent me the text of a speech he had delivered about 15 years ago to the Citizens Advisory Committee of the New York Public Library. It's an excellent speech entitled "Words." Not the least among its many delights for me was that it reminded me of a television show that used to brighten our Sunday afternoons back in the Fifties. I think, though I'm not certain, that the show was called "We Take Your Word." As I remember it, three of the regular panelists were John Mason Brown, Bergen Evans, and Abe Burrows. There were others, and I'm sorry I can't remember who they were. It was one of my favorite shows.

Mr. Weaver reminded me of "We Take Your Word" (I'm assuming that was the name) in this section of his talk:

"How does the meaning of a word change in time? Through usage; and primarily through misusage, since accurate usage would of course always stabilize the status quo. Some, like Dr. Bergen Evans, are very tolerant of this process of change. Language is a living thing, they say; and if enough people make a mistake, it ceases to be a mistake. Others, like John Mason Brown, think that change through misusage tends to degrade the language. As for myself, I am very definitely a John Mason Brown man."

I remember that I, too, was "very definitely a John Mason Brown man." I've shifted my position a bit, I think. I have no right to speak for John Mason Brown, but I can speak for myself as the "John Mason Brown man" of a few years ago.

A few years ago, I would have said, for instance, that *infer* means "to derive from reasoning and evidence" and *imply* means, roughly, "to hint." If someone had insisted that *infer* also means "to hint," I'd have argued that it didn't and that anyone who used *infer* to mean "hint" was simply unaware of the distinction between *imply* and *infer*. That would not alter the fact that *infer* does *not* mean "to hint."

I would no longer argue quite so positively. I'll continue to honor the distinction between the two words and use *imply* for one action and *infer* for its complement. I'll also believe that the person who uses *infer* to mean "hint" is probably unaware of the difference and is almost certainly less interested in words themselves than I wish he were. But I have to admit that as it is very frequently used, *infer* means "hint," and there's no point in my saying it doesn't. *The Random House Dictionary*, while giving "imply" as one of the meanings of *infer*, says "INFER in the sense of *to hint* or *imply* is often criticized, and although it occurs in writing and is frequently heard in speech, schoolteachers and editors nevertheless regard it as a solecism for IMPLY."

As I remember Bergen Evans on "We Take Your Word," he was almost enthusiastic about "change through misusage." At least, as Mr. Weaver says, he was "very tolerant" of it. In fact, though, it does no good to be *in*tolerant of it; but I do feel that there should be some sense of mourning for a "good" word gone "bad." It isn't that good words go bad, of course, but as words change their meanings through misusage, the semantic waters get a bit muddied.

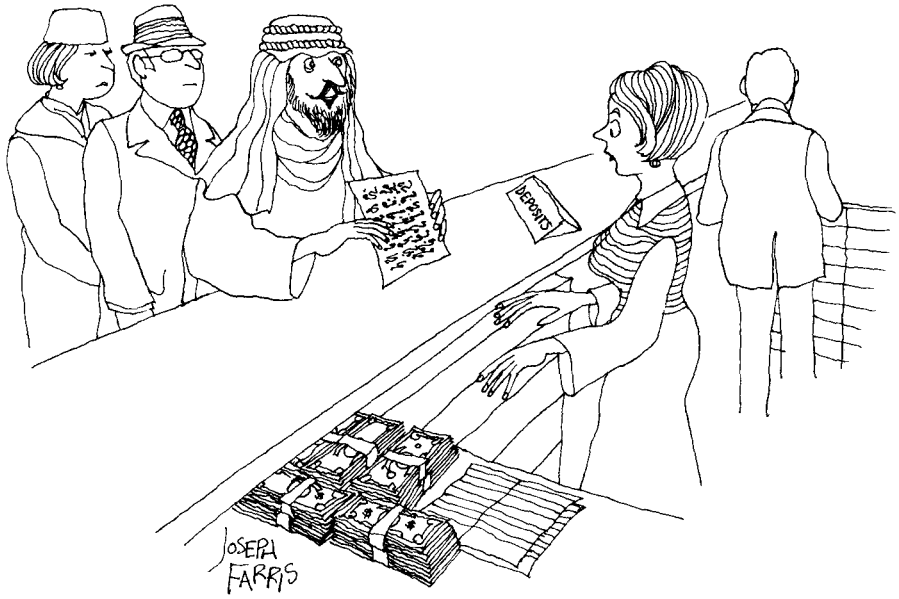
I'm happy about the reawakened interest in language. This might be a good time for a revival of "We Take Your Word." There are still too many of us who take our words for granted. □

Answer to *Wit Twister* (see page 48): pelts, slept, spelt.

The correct answer to Wit Twister No. 38 (*SR*, January 25, 1975): sated, dates, stead.

Answer to *Literary Crypt No. 27* (see page 27): It is not true that life is one damn thing after another—it is one damn thing over and over . . . .

Edna St. Vincent Millay



"Don't panic. It's a note of introduction. I'd like to buy your bank."

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Curmudgeon-at-Large

by Cleveland Amory

A while back we saw that the Mutual Broadcasting System was engaged in talks pursuant to their idea of engaging, as a Mutual Broadcasting Company broadcaster, Mr. John Ehrlichman.

It certainly was an engaging idea. In fact, Mutual issued a formal statement which read—and we quote—as follows:

C. Edward Little, president of the Mutual Broadcasting System, says for the past several months he and John Ehrlichman have been talking about the possibility of having Ehrlichman join the Mutual network as a domestic and economic affairs commentator.

No foreign affairs, apparently. Those foreign affairs can get pretty tricky. In any case, the statement went on to say that the discussions have so far been on —and again we quote—a "preliminary level."

Let's hope they stay that way. When these things get to the upper levels, you never know what's going to happen. Anyway, as if this were not enough, the formal statement included what was called a "personal comment" by Mr. Little:

"Speaking personally, the Watergate cover-up conviction does not affect my opinion of Ehrlichman's ability, creativity or what he can do for the United States and the Mutual Broadcasting System."

Now that's what we call putting your mouth where your money is. It wasn't so much that we were worried what Mr. Ehrlichman could do *for* the United States—it was what he might do *to* the United States. But no matter. What's good for Mutual, apparently, is mutual good. And we see no reason for them to stop with Mr. Ehrlichman. What about G. Gordon Liddy? Talk about creativity! They wouldn't even need to twist his arm. Any man who can say in casual conversation in an office lobby, "If you don't take your hand off me, Jeb, I'm going to twist your arm off and beat you to death with it"—well, obviously, he's never at a loss for words.

Nor is there any reason, as we see it, for Mutual to draw the line with the Watergate group. How about Spiro Agnew? Speaking personally, if Mr. Little will pardon us, whatever Agnew did does not affect our opinion of Agnew's ability —it just affects our opinion of his *availability*.

ADVERTISEMENT OF THE MONTH—as spotted by Don Perkins of South Gate, Calif., in *Money* magazine:

FOR MEN WHO ARE SERIOUS
ABOUT ACHEIVING SUCCESS . . .

The first thing is you gotta beleive in success.

P.R. NOTE—as discovered by Ira Nickerson of North Hollywood, Calif., in *Marketing/Advertising/Communications*:

LOS ANGELES—Bergen & Lee, public relations firm here, is celebrating its quarter centenniel this month. The firm, originally called Burns W. Lee Associates, was founded by Lee in 1949, and has been known by its present name for the past 12 years. Included in its client list are Carnation, Goodyear Tire & Robber Co., Monsanto and Pacesetter Homes, Inc.

Well, the client got mentioned, anyway.

WANT OF THE WEEK—as come upon by Tom Waters of Tuscaloosa, Ala., who saw it in the *Tuscaloosa News*:

ROOMMATE WANTED—Female. Space for a horse also.

Sounds like a jock to us.

LAW AND ORDER FRONT—as located by Dorrice Morrow of Swarthmore, Pa., in *The Philadelphia Inquirer*:

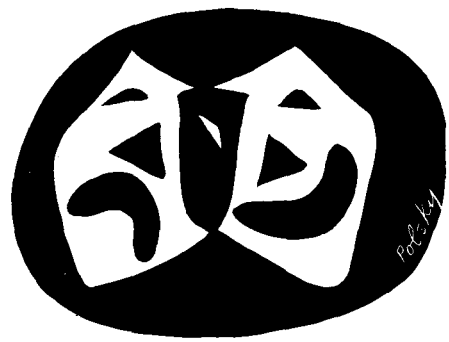
MIAMI—A woman convicted of manslaughter for cutting her husband's throat was sentenced Friday to teach Sunday School for the next five years.

Circuit Court Judge Thomas Lee sentenced Mrs. Bertha Costas, 23, to five years probation for the death of her husband, Richard Costas, 27.

Mrs. Costas testified she cut her husband across the throat with a knife during a fight.

She will begin teaching Sunday at Bethel Apostolic Temple, where she has been singing in the choir.

And if that doesn't work, we presume that next she'll be kept after church. □



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World Environment Newsletter

PREPARED BY PHILIP W. QUIGG FOR THE INTERNATIONAL INSTITUTE FOR ENVIRONMENT AND DEVELOPMENT
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Next Major Global Conference: Habitat

With the exception of the resumed Law of the Sea Conference in March, the principal item on the international agenda relating to the environment is now Habitat: The United Nations Conference on Human Settlements, to be held in Vancouver in early June 1976. The first official meeting of the 56-nation preparatory committee was held only last month in New York, though work on the conference has been going forward since at least May 1973.

The agenda will be extraordinarily broad, for the conference must encompass the problems of imploding urban areas and remote villages; the provision of public services, such as housing, transportation, water supply, health care, and education; policy planning and program management; rural development, new towns, and other measures to curb migration to the cities; land planning and means of controlling speculation in real estate; the impact of settlements on the environment; and such intangible issues as the integration of diverse cultural groups in human settlements, methods of ensuring effective public participation in decision-making, and the social and psychological effects of high-rise living. Inevitably, major attention will focus on international financial resources for raising the quality of life in human settlements in the poorer countries.

Habitat—originally called the Conference/Exposition on Human Settlements—will not have three-dimensional exhibits, as had been planned. The principal reason offered is that a conference of governments should concentrate on policy, not technology; in addition, three-dimensional exhibits would be expensive and relatively immobile. Instead, the 140 or so participating nations will be encouraged, with subsidies if necessary, to produce films and slide shows demonstrating constructive solutions to widely shared problems. The best of these national projects selected for audio-visual presentation may be officially designated as conference subsites, recommended for study by participants and delegates on their way to or from Vancouver.

Since his tardy appointment last April, Enrique Peñalosa, secretary-general of the conference, has traveled in 70 countries to drum up interest, achieve understanding of the objectives of the conference, and encourage U.N. members to submit national reports by the end of next month. Inputs to the conference preparations, whether by governments, U.N. agencies, or non-governmental organizations, must be in the hands of the secretariat in New York by June 30. In cooperation with the regional economic commissions of the United Nations, a series of regional meetings will then be held over the summer, with final documentation to be completed by January 1976. This will include a commissioned but unofficial book-length examination of the issues by Barbara Ward, whose *Only One Earth: The Care and Maintenance of a Small Planet* served a similar function for the Stockholm conference.

As at Stockholm and Bucharest, the intergovernmental conference will be paralleled by an unofficial "forum" or "tribune" for members of non-governmental organizations and others interested in attending Habitat.

On every occasion, Mr. Peñalosa emphasizes that the conference will stress solutions rather than problems. "Its entire thrust," he says, "will be the presentation and exchange of information and methods which will be both practical and useful to participants, suggesting new ideas and possibilities of combining approaches that have already been proven to work."

Global Report

Tokyo—Advocates of exploiting the earth's heat are wont to overlook the fact that geothermal energy may be highly polluting in a variety of ways (*World Environment Newsletter*, February 23, 1974). Now the Japanese Environment Agency has struck a serious blow at this alternative source of energy by refusing to approve the construction of geothermal power stations on grounds that they would seriously disrupt and pollute the environment. It has been estimated that Japan could obtain 20 million kilowatts from the earth's heat—energy that the country desperately needs. But 27 of 30 potential sites are in national parks, and tests indicate, moreover, that the hot water brought to the surface would be rich in salts and other pollutants.

Bremen—Plans are being made here to use two huge natural caverns, formed by salt domes, for the storage of compressed air to power gas turbines at peak periods of demand for electricity. Natural-gas turbine power stations are notably inefficient in that two-thirds of their power is used to drive the air compressors. By storing air at pressures up to 70 atmospheres during periods of low demand, the five existing gas power stations in the north of the country can triple their output of electricity when it is most needed. When pumped to capacity, the two caverns of 150,000 cubic meters each will provide compressed air for two hours of maximum power.

Juba, Sudan—The southern Sudan is one of the remotest parts of Africa, where a 17-year civil war, now ended, cost perhaps half a million lives. Transportation is limited, and the main highways are the tributaries of the White Nile.

Recently the Sudanese government, which at last is trying to bring some services and development to the south of the country, has purchased two floating hospitals. Each consists of seven mobile units, such as are found at building sites, mounted on shallow-draft, unsinkable boats linked together. They contain an operating room, clinic, pathology laboratory, X-ray unit, facilities for dental surgery, and accommodations for eight doctors and nurses.

Six additional powered boats, which can aquaplane at speeds up to 45 knots, will be used to rush medical care and supplies to points of need in emergencies, to generate electricity for the medical units, and to tow the hospitals to a new location when desired.

Saint-Malo, France—Near here, where the world's largest tidal-powered generating plant has operated for eight years, the French are conducting feasibility studies for a far bigger system, capable of meeting "a large proportion" of the nation's electricity needs. Whereas the existing series of small generators on the Rance River are driven by the flow from a tidal basin of only 5,000 acres, the projected power station would have two basins covering 250,000 acres. The total output has not yet been calculated, but each of the many turbines would generate more electricity than the total production at Rance, which is only 10,000 watts.

Two sites are being studied—one in

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the Bay of Mont-Saint-Michel and the other on a group of islets 20 miles north of here in the Gulf of Saint-Malo. Many people believe that the costs of the gargantuan engineering involved will prove prohibitive. Others fear that even the huge gain in pollution-free energy will not compensate for the damage that may be done to the marine environment—especially if the Mont-Saint-Michel site is chosen.

Books

By Bread Alone by Lester R. Brown with Erik P. Eckholm. Praeger, for the Overseas Development Council, 272 pp., $8.95 cloth, $3.95 paper.

The indefatigable Mr. Brown has done it again—produced a book of exceptional merit at white-hot speed. By wisely using a collaborator this time, he has avoided repeating himself and has added to his ideas and judgments a wealth of up-to-date facts. (By the use of official estimates or authors' projections, data are made complete through 1974.) A book so *au courant* in a dozen fields cannot be without flaw, but for the layman this is the best single work on the global food problem. (See also "In Support of Humankind," *SR/W*, December 14, which includes excerpts from this book.)

A Time to Choose: America's Energy Future. Final report by the Energy Policy Project of the Ford Foundation. Ballinger, 511 pp., $12.95 cloth, $4.95 paper.

This summation of a $4 million study, distilled from some two dozen more specialized inquiries, will provide a benchmark in the field for years to come—years we cannot wait to act. Comprehensive, balanced, and effectively written, it does not attempt to answer all the tough questions but provides the basic information on which decisions must be made and offers scores of recommendations. We will not get a better guide; we'd better use it.

The Curve of Binding Energy by John McPhee. Farrar, Straus & Giroux, 224 pp., $7.95.

The ease with which nuclear materials can be stolen and manufactured into home-made fission bombs is the theme of this profile of the extraordinary physicist Theodore B. Taylor. McPhee is a master craftsman who leads the reader into unexpected realms of understanding by a kind of literary osmosis. The book is no less chilling because the author speaks at the bottom of his voice.

An Inquiry Into the Human Prospect by Robert L. Heilbroner. W. W. Norton, 150 pp., $5.95.

The answer to this inquiry is bleak indeed. Mankind will prove incapable of coping with the combined problems of overpopulation, dwindling resources, obliterative weapons, and an overheated planet, but in the effort will give in to excesses of nationalism and authoritarian government. "The outlook is for what we may call 'convulsive change'—change forced upon us by external events rather than by conscious choice, by catastrophe rather than by calculation." Try though he does, Heilbroner can find no ray of light in this somber picture.

Mankind at the Turning Point: The Second Report to The Club of Rome by Mihajlo Mesarovic and Eduard Pestel. Dutton and Reader's Digest Press, 210 pp., $12.95 cloth, $4.95 paper.

Having divided the world into 10 interdependent regions, the authors study their interactions in various scenarios extending 50 years into the future, using computers and "multilevel hierarchical systems theory." Among their conclusions: "organic" growth, as distinguished from undifferentiated (cancerous) growth, is essential; cooperation rather than confrontation is both a necessity and the means by which all nations gain (interestingly illustrated by oil supply and pricing); delays in devising global strategies will be not only detrimental and costly but catastrophic. (See also *SR/W*, December 14.)

Muscle and Blood by Rachel Scott. Dutton, 306 pp., $8.95.

Despite the estimates of a presidential commission that "there may be as many as 100,000 deaths per year from occupationally caused diseases" and "at least 390,000 new cases of disabling occupational disease each year," the environment of the workplace continues to be neglected. Here an enterprising reporter puts flesh and faces on those appalling figures—most often allowing affected workers and their friends and relatives to tell their story in their own words. The book is a simple and terrible indictment of American indifference.

The End of Affluence: A Blueprint for Your Future by Paul R. Ehrlich and Anne H. Ehrlich. Ballantine, 307 pp., $1.95 (paper).

Purposively scarifying, often frenetic, this is the ultimate doomsday book. Its truths are buried in polemics. Not only are global problems insurmountable; our leaders and institutions are irredeemably dishonest and incompetent. Hence, say the Ehrlichs, be prepared, count only on yourself, and—can you believe it?—hoard food. Having championed a bomb-shelter mentality, the authors offer cosmic preachments that are contradictory, irrelevant, or worse.

Minerals and Men by James F. McDivitt and Gerald Manners. Published for Resources for the Future, Inc., by Johns Hopkins University Press, 175 pp., $7.50.

First published in 1965, this much-revised edition offers a technical background on non-fuel minerals and a generally balanced discussion of the economic, political, and environmental issues. The authors, a mineral economist and a geographer, are fairly optimistic in their assessments. A useful contribution to the debate on resource shortages.

Mind in the Waters: A Book to Celebrate the Consciousness of Whales and Dolphins, assembled by Joan McIntyre. Scribner's and Sierra Club, 240 pp., $14.95.

This hymn to man's favorite sea creatures has been lovingly compiled by the founder of Project Jonah. It consists of prose and poetry, science and mythology, drawings and photographs, paeans and protest. A whole cetacean catalog and a beautiful book.

A Voice for Wildlife by Victor B. Scheffer. Scribner's, 245 pp., $8.95.

Happily, this is more than a voice for wildlife; it is a voice for understanding that speaks as much of man as of animals. The author is a humanist first and a naturalist/biologist second—a circumstance that gives his book broad appeal. After a lifetime of government service devoted to the protection of wildlife, he is yet optimistic, discerning a new conservation ethic already taking form, suggesting how it may be encouraged, and predicting its future.

Clearcutting: A View From the Top by Eleanor C. J. Horwitz. Acropolis Books, 179 pp., $7.95 cloth, $4.95 paper.

A balanced and expert discussion of the pros and cons, the whens and wherefores, of an emotionally charged subject. From the author's introductory chapter and the five essays by heads of distinguished U.S. schools of forestry, the reader will learn more about forestry than the title suggests. And it is what every conservationist had best know before waxing eloquent on the evils of clearcutting.

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Diversions

by Leo Rosten

Two Treasures of Recall

Here are two delirious episodes, in two far-removed places, which I have not savored for years.

HOW LONG had I yearned to see Sicily, so rich in legend and history, crowned by Etna and jeweled by Taormina, most charming of resorts. Countless conquerors have stamped their mark on Sicily, with gilded domes and minarets, dazzling mosaics, green porphyry, crosses and crescents and rococo conceits.

Sicily (the ancients called it Trinacria because of its triangular shape) offered gleaming temptations to every passing fleet and power. The Phoenicians settled the coastline before the Carthaginians; the Greeks dropped anchor eight centuries before Christ. And for centuries thereafter, the armadas of dynasts and pirates and madmen invaded the isle to vanquish and possess this sun-blessed, fragrant stronghold between the Ionian and Tyrrhenian seas.

When Rome challenged Carthage, it triggered the Punic wars. The Romans built great monuments and temples and enormous estates (which doom Sicily's economy to this very day). Pope Innocent II was Sicily's sovereign for a time, bringing brilliance to its court; but barbaric vandals and Goths, exotic Byzantines and howling Saracens, swept into the rock-bound island. It fell to the Arabs in the ninth century, but the Normans vanquished the Arabs.

The relentless invasions did not end. Hapsburg Spain sent governors *sans merci* to Palermo. They corrupted the hapless land with debauched noblemen and cynical prelates. Not until 1812 were Sicily's feudal satraps expelled. In 1820 the Mafia spawned new, clandestine, fearful power.

All of these oddments of reading jumbled in my mind as we drove to Palermo, one very dark night. My prearrangements insisted that our room have a balcony directly on the sea. The sleek manager of the Hotel Jolly (yes, indeed!) ushered us into what he assured me were their finest quarters. Come morning, he said, we would see a sight we would never forget.

Came morning. I swept aside the draperies and stepped out to our balcony. The hotelier was right. It was a sight *no one* would ever forget.

"Come see our miraculous view," I called. My wife hastened to my side. And gasped. When we finally found enough strength to recover our enfeebled sanity, we broke into laughter: maniacal laughter, outraged, bitter, but still laughter. For what we beheld swept aside all memories of Saracens, Spaniards, and even the Mafia. The cerulean sea stretched before us—at a distance; on the nearer beach, as far in each direction as we could see, was an unbroken line of empty beach chairs. Plastic-webbed beach chairs. Four rows in depth. There were beach chairs of every conceivable shape and color on the deserted, golden (I assume) sands of the beautiful (I imagine) beach.

The beach chairs were the *pièce de résistance* of the International Fair (of beach chairs), which was honoring Palermo with its annual exhibition that year.

WE FLEW HOME from Kyoto, after three priceless weeks in Japan. I had arranged to spend the three-hour layover in Tokyo (before our long, long plane ride to Seattle and on to New York) in the airport hotel. My wife sighed, "I'd give anything for a massage. A massage before we get on that interminable flight."

Grandly, I picked up the phone. Within five minutes, a hotel flunky led a masseur into our room, both of them beaming and bowing. The masseur was blind. That did not surprise us; in Japan, the massaging profession is, most astutely, reserved for the sightless. What did surprise us was that the massage-giver was male. Every previous practitioner of the ancient art before whom we had lain—in Kyoto, Nara, Kurashiki—had been a woman. Usually fat, always grinny, unfailingly excellent.

The flunky instructed my wife, "Prease to upset honorable self. Face in pirrow."

My wife turned over, "upsetting" herself, face in pillow, purring anticipation.

The flunky left, backing out, bowing.

Grunting Nippon's gutturals of esteem, the masseur promptly shed slippers and jumped on the bed, from which post he proceeded to walk up and down my wife's spine. That was the way he was massaging her: His delicate feet and twinkly little toes were minuetting up and down her spine.

"O, *migod*!" gasped my bride.

I choked in strange rapture.

"Stop!" my wife begged. "Tell him [gasp] to *stop*!"

"No speak Yopenese," I gurgled.

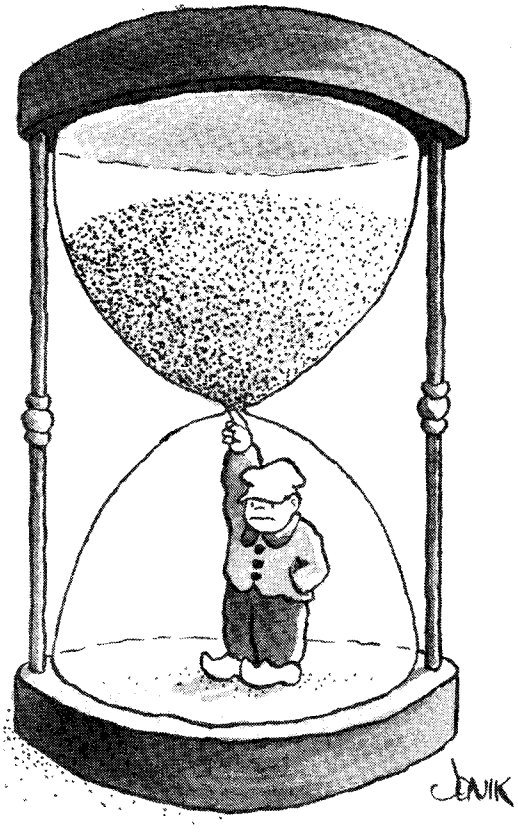
"He's *killing* me!" croaked Mrs. Rosten-san.

"A walking-massage is the very best Japan can offer," I observed.

"*Hai! Hai!*" barked the ebullient masseur, who thought we were extolling his talents.

"I WISH I HAD a camera handy," I mourned. "I wish I could capture this moment forever—" I stopped. My wife's squeaks had not only subsided; they had become cooings of unalloyed bliss as the grinning spine-walker pattered his footsies along her back and shoulders and beautiful buttocks. . . .

When we buckled our seat belts and soared into the mysterious east, Mrs. Rosten-san sighed, "Best massage I ever had in all my life." □



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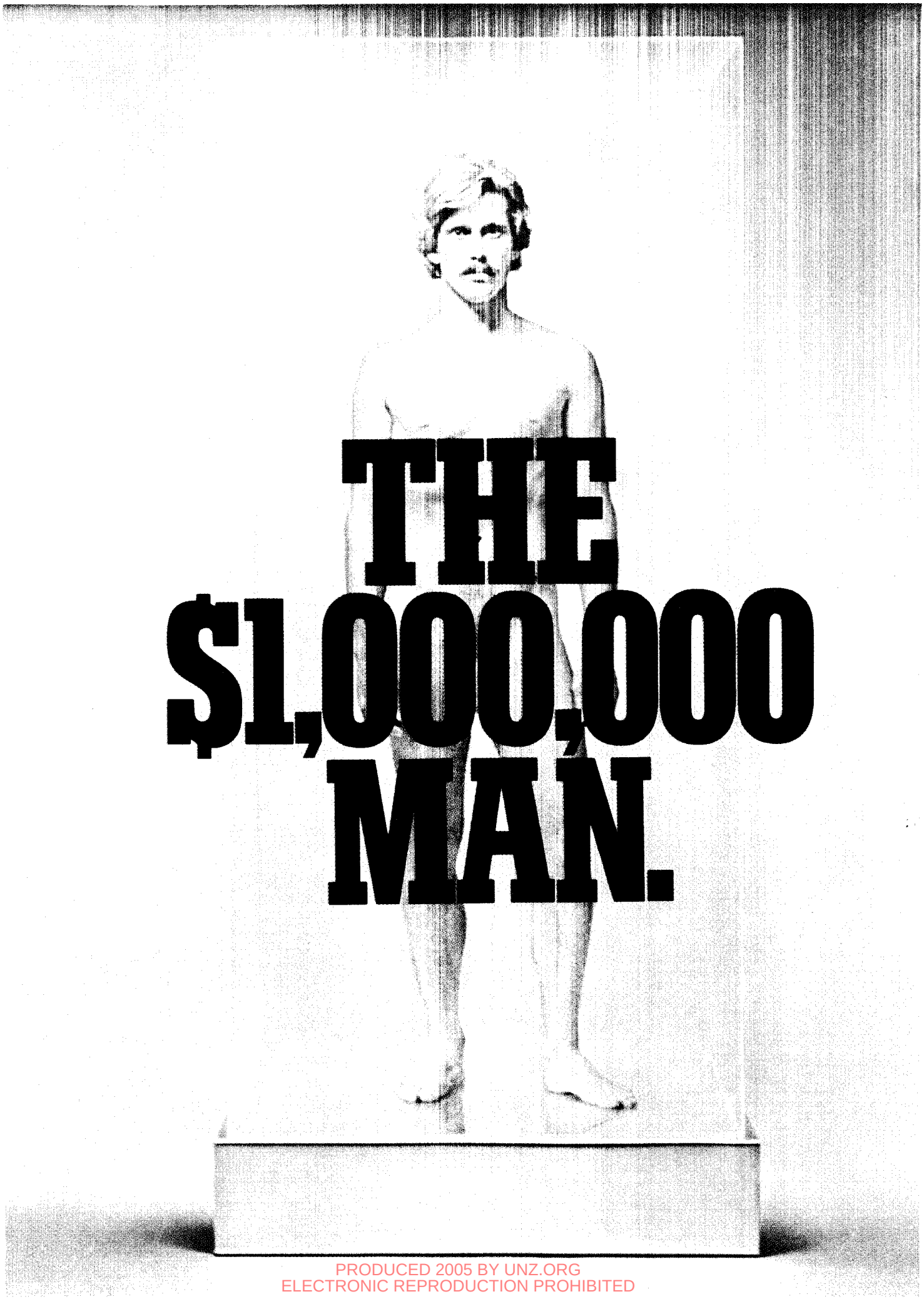

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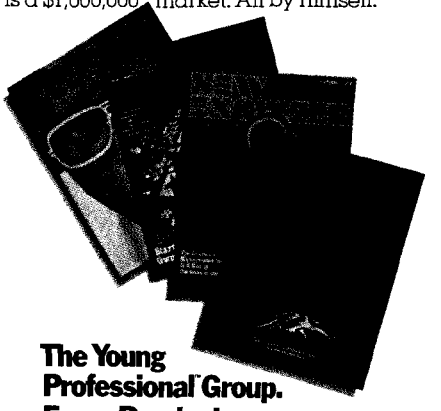

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1. W. R. Simmons & Associates Research, Inc. 1972 Subscriber Survey.

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DEWAR'S PROFILES

(Pronounced Do-ers "White Label")

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EVE QUELER

Property of
AMBASSADOR COLLEGE LIBR
Big Sandy, Texas

HOME: New York, N.Y.

AGE: 37

PROFESSION: Conductor

HOBBIES: Playing the piano; attending concerts.

MOST MEMORABLE BOOK: Dante's "Divine Comedy"

LAST ACCOMPLISHMENT: Recently conducted the Opera Orchestra of New York at Carnegie Hall in Bizet's "Pearl Fishers," receiving raves from New York music critics.

QUOTE: "I think all young American conductors should have the opportunity to come up the way many European conductors have—through opera. It gives you fantastic background and absolute mastery of your materials."

PROFILE: Vigorous. Chic. Exciting. Conducts with a sure command of her music and her musicians.

SCOTCH: Dewar's "White Label"

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